

Lesson presented at
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1964

THE GREATEST OBSTACLE

"O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings and you would not." Matt: 23:37

~~It is both a privilege and a responsibility to be with you on "One Great Hour of Sharing" Sunday, the day we consider the most urgent needs and the greatest obstacles in our Christian world mission. What is the greatest single obstacle blocking the world-wide progress of the Christian mission?~~

- ① When I first went to China as a missionary I was soon ~~convinced~~ ^{convinced} that the greatest obstacle was the Chinese language. I found myself in sympathy with one of the early pioneers who, ^{one} ~~one~~ ^{frustrating} ~~day~~ ^{day}, roundly declared that he had come to the conclusion that the Chinese language was an invention of the devil specifically designed to keep the gospel out of China! ~~But language is not the great obstacle.~~ ^{And language is not the great obstacle.} ^{And I have seen many things about the Chinese language which is even more difficult than Chinese!} ^{insert (A)}

- ② When we are young we tend to think of obstacles in geographic terms: mountains, deserts and jungles blocking the missionary's access to unreached tribes. But mountains have been climbed, and deserts crossed and jungles penetrated for Jesus Christ.

- ③ In school, perhaps, the great obstacles are pictured in religious terms: the powerful and ancient religions of the world leading so many millions away from the truth in Jesus Christ. Islam, Hinduism, Confucianism, Buddhism, Shinto. Talk to any missionary from a Moslem land and you will soon discover how great an obstacle such a religion can be. But I come from Korea, and I cannot tell you that the ancient religions are the great obstacles. ~~Confucianism? We have a great Confucian University in Seoul, the oldest in the country. A few years ago it began looking for a new president. The committee searched the country for a qualified Confucian scholar to head that school but finally threw up its hands in despair and asked a Christian to become head of the Confucian University. Confucianism is crumbling in Korea. And Buddhism? We also have a great Buddhist University in Seoul. It stands high on a hill and has thousands of students, but some years ago I was told (and it may still be true) that the largest student organization on that great Buddhist campus was the Student Christian Association. Buddhism is crumbling in Korea.~~ ^{insert (B)}

What then is the greatest obstacle? A good case could be made for the proposition that our greatest obstacles are our own impossible goals--impossible, seemingly, simply because of the physical and social immensities of our Christian task.

We want to make the whole world Christian, for example, but look at what the population explosion has done to us. The Christian Church is growing faster than ever before in history, yet there are more non-Christians in the world than ever before. 110 years ago there were only 400,000 Protestants on the three continents of Asia, Africa and Latin America. Today there are some

- ^{The number of people yet to be won, says Ralph Winter, "has more than doubled since 1900, and will be more than tripled by the end of the century."}
^{and I do not think of this as an obstacle "far from being the greatest obstacle. It is I think our greatest challenge. It comes as God's clear call to us to make the population explosion, with its missionary explosion."}
④ Protestant or recent Father - foreign devil. P.Y. Y. Kim. Poong.
⑤ Japanese -
⑥ Communist -

← (A)

If that is ~~xxx~~ true of Chinese, how much more true of the Korean language which is even more difficult. And yet, language is not the great obstacle.

← (B)

The old faiths here are weak or dying. Confucianism and Buddhism are only shadows of their former power, and the animistic superstitions of the countryside which I suspect are really more powerful than the old organized ~~xx~~ religions, are nevertheless rather under-cover, back-street affairs of which the practitioners tend to be somewhat embarrassed and ~~ashamed~~ ashamed. So eighty percent of the Korean people today report no professed religion at all.

30,000,000 Protestants on those three continents. The world's population, however, is exploding still more rapidly. Today 30% of the world is Christian. But by the year 2000 A.D., if present population trends continue, the proportion will be only twenty per cent. ~~Is not this though more of a challenge than an obstacle?~~ ^{must} (C)

What ^{is} the great obstacle? I have found that many Americans would like me to tell them that the greatest single obstacle blocking the progress of the gospel is Communism. Now I have no illusions left about Communism. I spent two difficult years under the Communists in China and I have found them to be direct and bitter enemies of the Christian faith. But I cannot in all honesty stand and tell you that the greatest single obstacle to the progress of our faith is Communism.

What is the greatest obstacle? Look again at the New Testament lesson for this morning. What city is it over which Jesus is weeping? Is it Sodom? Is it Gomorrah? Is it Babylon, that great and wicked city? No, none of these. You know as well as I that the city that almost broke Jesus' heart was the Holy City. "O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings, and you would not."

There is the great obstacle. Don't look outside. Don't cast about for a scapegoat, and blame it all on the Moslems or the Buddhists or even the Communists. The greatest obstacle (is you...and I.) ^{with a}

Look at Selma, Alabama for example, and ask what that does to our Christian mission overseas. Then look at the Selma, Alabama in our own still northern hearts. The great enemy is always within. ^{Amos - He began with - Damascus, Tyre, Sidon, Sodom, Gomorrah. He who is a shepherd and put a shepherd, who own the sheep and who the wolf crying and devour the sheep and the wolf. He who is a shepherd and put a shepherd, who own the sheep and who the wolf crying and devour the sheep and the wolf. He who is a shepherd and put a shepherd, who own the sheep and who the wolf crying and devour the sheep and the wolf.}

There is nothing new about this unsettling truth. Luther saw it at once. Even in the heat of the battle of the Reformation he had the honesty to say, "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope--Self."

^{The great obstacle is who you are, and I} But, I have ~~not~~ ^{in my across the Pacific} ^{must} (D)
can Christians. Let me rather make my point in this way. Let me illustrate it in terms of the church in Korea, and I will let you draw your own uncomfortable American parallels.

^{for further} When I left Korea ~~last summer~~, our plane lifted us from Kimpo airport, circled almost to the Communist lines just twenty miles away, and then scudded across the skyline of Seoul, the capital city. As I watched that skyline flash past I found myself counting the church steeples, and my heart was lifted up within me with pride. We have ~~two hundred and fifty~~ ^{two hundred} Presbyterian churches in that one Korean city alone, and that is enough to make any Presbyterian missionary proud. But before my bubbling pride could carry me away too far, the bubble was pricked by the memory of a remark made not long before by a non-Christian Korean. "The trouble with this city (Seoul)," he said, "is that

← (C) Is the population explosion, then, our greatest obstacle? No. It may be our greatest challenge, but not an obstacle. Rather than discouraging us it ~~should~~ should call us to even greater evangelistic efforts.

(D) The great obstacle is always within. I see it when I look at my own America, which I love. What is the greatest obstacle facing the American church's Christian mission to Africa, for example? Is it the jungle, or the desert, or the wild beasts? Is it the communist menace in the Congo, or the ominous advance of the Mohammedan religion down the continent from its base in North Africa? No. The greatest obstacle facing American missionaries as they preach the gospel in Africa is not in Africa at all but back home in the United States. It is the American race problem. "How can we believe you Christians love us," the Africans say, "when you treat our brothers so in your own Christian homeland?" Yes, the great obstacle is within.

Is not this true in Korea, also? When I left Korea for furlough...

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- by Sam Moffett

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- by Sam M. H.

It has too many tea-houses, and too many automobiles, and too many churches." Why too many churches? When I was a boy in Korea even non-Christian Koreans tended to be rather proud of the church in that land. They were proud of the way Christians lived, and of their record of leadership in Korea's fight for independence. In 1919, when Korean leaders risked their lives to sign Korea's Declaration of Independence, only 3% of the country was Christian, but 50% of the signers of that Declaration of Independence were Christian. But in 1945, when Korean independence was finally won, and just as the whole country was looking to the Christian church for leadership in freedom, at that very moment the Christian church in Korea began to fall apart.

In Taegu, at a meeting of the General Assembly, pastors and elders actually fell to fighting in the pews. They had to bring in a policeman to restore order. He came in, mounted to the pulpit, looked out over the disordered scene, and began to weep. "I am only a policeman," he said, "but I am also a Christian, and as a Christian I know you should not be acting like that." He shamed them into some kind of a semblance of restored order, but he could not prevent the splitting apart of the Church of Jesus Christ in Korea. ~~[Where else in the world can you find a Jesus Presbyterian Church and a Christ Presbyterian Church] and Jesus is not speaking to Christ!~~ It is not at all unlikely that this spectacle of Christian fighting against Christian, of churches splitting and splitting again in violent controversy, has done more harm to the cause of preaching Christ in South Korea than anything the Communists have been able to throw against us. The great enemy is within.

But this is rather discouraging news to bring back from the mission field. It is what has happened, and it is well for you to know the truth, but such bad news is not the whole truth. The gospel is good news, not bad. I would be leaving you with a false impression of the church in Korea if I spoke only of the gloomy side. The greatest obstacles are within us, yes, but so also by the grace of God is His great power, power over all obstacles.

It was not to men without weaknesses, but to a sometimes divided and quarreling group of disciples that Jesus turned and said, "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth." (Acts 1:8)

So also in Korea. The church may have its weaknesses, but above all it has power. The word that comes to my mind when I think of the Korean church is not division, or controversy, but power, spiritual power. [And the words that come to my mind when I think of the church in America are compassion and love, not racial hatred and strife.]

The greatest demonstration of spiritual power I have ever seen has been in the life story of one Korean congregation. It is, I think, the greatest single congregation of Christians in the whole world. They have faced Communists without end schismatics within, but have found power and victory in Jesus Christ. Their church is the Yung-Nak Presbyterian Church in Seoul. The name means the Church of Everlasting Joy.

The story begins a good many years ago with a young Korean student entering Princeton Seminary. Before he could finish he fell ill with tuberculosis which is the scourge of his homeland, the great killer. Some Korean dies of tuberculosis every ten minutes. For two years he fought for recovery, then came back to Princeton to complete his studies. By the time he graduated he had run out of money. He was determined, however, to return to Korea, so he simply began to walk from Princeton to San Francisco, picking up rides along the way. When he reached San Francisco he discovered there is no hitch-hiking across the Pacific. Still determined to get back to Korea he found a job shoveling coal on a freighter, which is not the healthiest kind of work for a man recovering from tuberculosis. But it got him home, and he was given a church in a town in the far north on the frozen Malu River where he began his ministry in a simple, undramatic but solid way, telling people the good news of salvation in Jesus Christ.

When Korea won back its independence in 1945 and for the first time in forty years the people of that town found themselves really free to elect their own Korean mayor, their immediate, overwhelming choice was the unassuming pastor of the church on the hill. So Pastor Kyung-Chik Han became mayor of Sinwiju.

But 1945 was also the year that all of North Korea was turned over to the Communists, and Communists do not take kindly to Christian mayors. They quickly sent their bully-boys through the streets to break up the meetings of the free political party. They forced Mayor Han out of office. Finally, seeing the handwriting on the wall, he called his congregation together. They determined to try to escape south into freedom. I have been told (though I am not sure of this) that the church then divided itself into two groups, one moving south under the pastor and one under the pastor's wife, and that it was ~~thirteen~~ months before the two groups finally came together again in free South Korea.

By then they had lost everything they had in the world. They built shacks for themselves out of cardboard and flattened tin cans. They also began to build a church. But not out of cardboard and tin. That would not do for the house of God. Their church they built out of stone. The men went out to help with the quarrying, and the women helped to carry the stones into town. Even the children set to work digging out the foundations and carrying off the dirt in straw baskets. While they worked, they witnessed. They told others of their faith in Jesus Christ, and new believers joined them and more refugees. When they finally finished their church they had grown so large that they found they had to build a church seating two thousand five hundred people.

How could penniless refugees build so large a church? Because they were Christians who put first things first, like one woman from among them whose story you should know. She, too, had lost everything. To keep alive she picked up pieces of paper and scraps of cloth from the streets, smoothed and

washed and cleaned them and sold them for a few pennies. Slowly and painfully, working from morning to night, she began to improve her stock, and dreamed of the day she could build herself a real home and be a refugee no more. Saving every penny she finally had enough, and the home she built was a home of which she was very, very proud. Its roof was real tile, not straw. So she gathered her belongings together and moved out of the refugee shack into her new home. But that was the day elders from the Church of Everlasting Joy chose to call on her on behalf of the church building fund. We have them in Korea too. The patterns are pretty much the same all over the world. There is nothing wrong with that. It is the power behind the pattern that matters.

The woman was distressed and embarrassed. "I've put every penny I have into my new home, and I have nothing left," she explained. And the elders, being kind and understanding men, left. But that night she could not sleep. Early the next morning she gathered up all her possessions and moved out of the new home back into the chicken-coop of a shack from which she had moved so proudly the day before. She rented her new home and brought the rent for the building of the house of God. And that is how those refugees built their great church, the Church of Everlasting Joy.

They finished it in 1950, the year that the Communists struck again. In three days the capital city of Seoul had fallen, and the Christians of the Church of Everlasting Joy were refugees all over again, streaming south along the dusty roads to tenuous safety in the Pusan perimeter. Once again they built shacks for themselves out of cardboard and tin, and once again a great stone church for the house of God. But by the time they had finished the church in Pusan, MacArthur had landed on the enemy flank, Seoul had been liberated, and the refugees were free to move back to their homes and their church in the capital. They should have been happy but one thing distressed them. To return to the capital would be to leave an empty church in Pusan, and an empty church would be no honor to God. So once again the congregation met and covenanted together. No family would move back to the capital until it had gone out into the streets of Pusan and won from among the local population some new family for Jesus Christ. That is precisely what they did. They filled their Pusan church with new Christians and only then moved back to their great stone church in Seoul.

I spoke of that church as seating two thousand five hundred. That was in 1950. Today the congregation numbers eight thousand. They have three services on a Sunday morning, but even that cannot accommodate the crowds so they have installed closed-circuit television. When Dr. Han preaches, the good news of God's love in Christ is carried out through the stone walls over television to hundreds who gather in nearby buildings to learn the secret of the joy and power in the lives of these Christians of the Church of Everlasting Joy.

The church has five ministers, which makes the congregation feel rather selfish, so they send forty evangelists, unordained preachers, up and down

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the country to small pastorless churches or unreached villages. They feel a little selfish about that too, since it is all for Korea, so they send out two foreign missionaries under the General Assembly's Board of Foreign Missions, a young Korean pastor and his wife who is a doctor. *They are a family*

What a wonderful congregation! They have known great obstacles, yes, but they have found in Jesus Christ the power to overcome all obstacles.

And you? There is power here too, and I know there is a wonderful heart-warming generosity. But some things disturb me.

I come from a sick and hungry part of the world. Experts say that between 20 and 30 million people actually starve to death every year; that is, the primary cause of their death is malnutrition. Reduce that statistic to more comprehensive terms, and it means that between the time I began speaking a few minutes ago and the time you leave this comfortable church this morning, more than 1,000 people will have died for lack of proper food.

Compare this statistic with another widely quoted set of figures we have heard this week: 90% of your dogs in America receive better medical care than half the population of the world. They probably eat better, too.

I come from a part of the world that is sick and hungry, spiritually, as well. Its sickness "unto death", and its hunger is of the soul, a hunger far more tragic than any other hunger of the human race. To meet that hunger the Korean church is asking for help, asking for one-hundred new missionaries in the next ten years. But our great denomination has 15 fewer missionaries in the world this year than it had last year. And I have seen budget projections for next year. Next year we will have fifteen fewer missionaries than we have this year.

This does not sound like power. Can it be that we are still the obstacles, the greatest obstacle? "O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings, and you would not."

There is the obstacle. But you can be the power. For that is the good news of the gospel. "If God is for us, who can be against us? And we can do all things through Christ who strengthens us."

Sermon preached by The Reverend Samuel Hugh Moffett
at The First Presbyterian Church, Princeton, N.J.
March 28, 1965.

And so can you and so can I. If the great Sometimes stories of great success like the Korean old
dear me more depressed than encouraged to go and do likewise. But too much success - how can I possibly
match it? And I hope for success. I just have more obstacles. The people I work with are just too much
But if you remember that they may not be the real obstacles - for I am. Then I can do at least something
about it. For I'm not all that great even as an obstacle.
You might have wondered why I didn't include the devil in my list of great obstacles.
I think he belongs in a different category. The greatest enemy, not the greatest obstacle. In fact, maybe he's God's enemy
and my obstacle. For he can operate as an obstacle only when I let him. I'm not a reverse predeterminer. Blame all
my failures on the devil. That's quite different from saying I'm an old light bulb - with God and the devil.

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.. And there are, of course many lesser motives. Some years ago Dr. Richard Niebuhr of Yale (not to be confused with his dramatic brother Reinhold of Union) made a fascinating theological analysis of missionary motivation ("An Attempt at a Theological Analysis of Missionary Motivation", NCC, not for publication, 1951). Taking as his theological axiom these three statements: (1) All human motives are from God the Creator, and insofar good; (2) all human motives are corrupted and insofar evil, and (3) all human motives can be redeemed and converted to proper forms and directions. He concludes that even shallow motives are not all bad, that even the best of motives can become perverted, and that in mission Christians must bring all their motives under the rule and direction of Jesus Christ.

For example, he says, curiosity and adventuresomeness as part of the missionary motive are a natural ~~but~~ not very profound reason why some are attracted to service in distant and exotic places. Even the often unconscious urge to escape duties at home for fancied freedoms in other fields, or to find an outlet for one's own aggressive instincts and convert and dominate may be a part of the missionary motivation. When recognized--and one rarely recognizes it in oneself, only in others--it is easily criticized. ~~But~~ Niebuhr notes that even such seemingly unworthy motivation is part of man's God-given nature: the expansive and outgoing part of his nature, rather than the introversive side, and without such outreaching drive in man there would be no missionaries, only monks meditating by themselves in monasteries.

~~But~~ beware, he says, when these outgoing missionary motives become perverted by human sin and pride to unworthy ends. ~~God can take unworthy motives and purify them and redeem them and use them for his glory.~~ The danger is that in our ~~own~~ sin we let small motives lead us to unworthy mission. Our aggressive tendencies can lead to the dictatorial exercise of personal power and the unchristian domination of colleagues in Christ. The romantic desire to escape to distant lands can lead to shirking of responsibility on the mission field and the evasion of difficult tasks.

All of us, when we are honest with ourselves, find flaws and weaknesses in our motives for Christian work and mission. ~~But~~ the Christian answer to this discovery of our own weaknesses is not guilt and despair, ~~but~~ repentance and forgiveness and transformation from weakness into strength through the grace of Jesus Christ. We are never free from unworthy motives, ~~but~~ once empowered by the supreme motive, obedience to the revealed will of God, we are free from the paralysis of guilt, free to be God's missionaries.

Weigh carefully all the hundreds of motives in your call to Christian service: Christian love.....

M. H. Chapel
Trinidad, Surinam
1965

Jesus Christ and the World Today

John 4:39-43

The Samaritans called him the "Saviour of the world", and it was not a title they gave lightly to Jews. He was, indeed, a Jew, and the Jews had no dealings with the Samaritans, but Jesus came to Samaria. Like James Reeb coming to Selma, in a way. He came to Samaria because he loved Samaritans, and the Samaritans who had so long been outcasts were pleased. They asked him to stay with them. So he stayed two days, but then went back to carry the word of reconciliation home to the Jews. He preached to them about the good Samaritan, but in the end, like James Reeb, he died.

Is that really the way it was, and is that the kind of Jesus Christ we need for the world today? If you expect a flat "No" from me I am going to disappoint you. It is precisely what Jesus did do. It is the dimension of love and breadth and compassion in him that makes him the Saviour of the whole world, and any man who cuts it out of the gospel has only half a gospel left.

I believe that Jesus Christ in the world today might as surely go to Selma as he went in yesterday's world to Samaria. But not quite like James Reeb. For Reeb cut out the other half of the gospel.

Jesus Christ for the world today means the whole Christ for the whole world, for half a Christ is as wrong as half a world. The most important thing about Jesus is not that he was a Palestinian Jew, not even that he was a Palestinian Jew who loved Samaritans, important though that is. The all-important fact

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about Jesus is that he was God and became man, and is both God and man. Two dimensions. Note very carefully that though the Samaritans may have been surprised and pleased ^{that} ~~and~~ a Jew would come and live with them, that kind of reconciliation was not the point of the New Testament incident. What won the Samaritans to Jesus, we are told, was that he declared himself to be the Messiah, the Christ, and proved it by strange powers. "He told me all that I ever did," said the woman, and "they believed in him".

This is the dimension of depth and mystery in Christ. It can no more be cut out of the gospel than that other dimension, breadth and compassion. Where it has been tried in the commendable effort to make Jesus our contemporary in a more commonplace world, the result has not been improved communication but emasculation and sterility. It is not the Unitarians who grow fastest in today's world; the growing edge of the church is at the other ^{side} ~~side~~, with the Baptists and the Pentecostals who begin with the Spirit of God and not the spirit of man.

Reconciliation in the Christian sense does not begin horizontally with man's relationship to man. That is Christian soap-opera, a naive sociological trust that if we can only hold out to the last chapter Pollyanna will wipe out the curse of Cain. It is a little hard to believe in today's age of anxiety, for example, that only fifty years ago Walter Rauschenbusch, the flaming prophet of that day's new theology, could look around him at the world of 1912 and declare, "The largest and hardest part of the work of Christianizing the social order has been done." (Christianizing the Social Order, p. 124) Man's dilemma is deeper than Rauschenbusch dreamed, and his estrangement more radical. His happy world

that proclaims good news of reconciliation far greater than that a Jew came to Samaria. The good news of the gospel is that God came to the world. This is the primary fact of reconciliation: "God was in Christ..." In Christ God became man that man might be reconciled to God and the world made whole. Earth's deepest dilemma is man's estrangement from God, not his estrangement from other men, and no amount of readjusted relationships on any shallower level will touch the root of the problem. Only the whole Christ, "God in Christ", can reconcile the whole world.

The world today is evidence enough that the shallower readjustments have failed. They say it is all one world. Man has made it one. But what kind of oneness has man made?

Sixty years ago when my father set out as a missionary to Korea he faced a dangerous, two-month voyage on a little ship into an unknown world. In a few weeks when I set out again as a missionary to Korea I can, if I choose, walk the streets of Seattle one day and the streets of Seoul the next. (11 hours). The airplane has pulled the ends of the earth together. It is all one world.

With this physical shrinkage another, far more important change has taken place. When father sailed to the Orient he went literally from one world to another. He left the West already exploding into the scientific revolution, and landed in a strange Eastern world where officers of the Chinese army were still being chosen on the basis of their proficiency with the bow and arrow. Two completely different worlds. But the earth was growing too small for two worlds. Within four years of his arrival father watched Chinese armies march from the north, yellow imperial banners flying, with fans and spears and bows and arrows and drums and rusty flint-locks. From the south

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wide fellowship interpenetrating the nations, bridging the gulf between the... The aim for nearly the whole period was to preach the gospel to as many individuals as could be reached so that those who were won to discipleship should be put in the way of eternal salvation. Almost incidentally the great world-fellowship has arisen...."

It is no disparagement of that great world-fellowship to call it, as the Archbishop did, incidental by-product. He also called it "the great new fact of our era". But it began with individuals rightly reconciled to God. Building a bridge begins with parts. The whole comes later. First the parts, then putting the parts together until finally they reach across to make a bridge.

One hundred years ago the Christian church was still only playing with the parts. It was arranging and rearranging them in little piles on one side of the world. It was a church with only half a world. There were less than 40,000 Protestants, back in 1850, in all of Asia, Africa, and Latin America. Today there are almost 40 million on those same three continents. There are 14 million in Latin America alone, and a Spanish priest predicts that within 50 years there will be 50 million Protestants in Latin America. At least we are building the bridge.

In Korea Christian leaders are telling us that that troubled nation could become the first significantly Christian nation in mainland Asia by the time it celebrates 100 years of Protestant missionary work in 1984. Impossible? I'm not so sure. There is no organized religious opposition. 80% of the Korean people

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profass no religious faith whatsoaver, like thair Presidant, General Park who says, "My father and mother were Buddhist. I am nothing." And Christians are stronger than most outsiders realize. In the capital city of Seoul, alone, there are soma 250 Prashbyterian churches. One of tham has 8000 members, closed-circuit television to carry the gospel to the overflow crowds, five ministers, forty evangelists, and two foreign missionaries to Thailand--all from the one refugee oongragation.

~~Existist us be honest. When we are honest with ourselves, existixxx have to~~

When the prophets of doom talk about Chinese becoming communist in Texas, I can chalk up on the side of hope the fact that now that the bridge is built, Amerioans can become Christian in Korea. Some years ago Dr. Couchman of Dubuque told a Conference on Evangelism at Buck Hill Falls about an incident that occurred on the train on his way to the conference. He sat next to a boy who kept looking over at the book he was reading. Finally, daciding that it really was a religious book the man was reading, the boy turned to him, and said abruptly, "I was convertad in Korea." There is a beginning of wholeness in the whola world.

But let's be ~~xxxxxx~~ realistic. When we are honest with ourselves, don't we hava to admit that even the church is divided? How can the church bring the world together whan it cannot even bring itself together? As Douglas Horton said at Lund, "When the world lies broken and half dead on one side of the road, it won't be helped much by a church lying broken and half daad on tha other side of the road."

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Is there any hope left when not only the world is broken, but the church is broken, too. Yes there is, for there is still Christ, the whole Christ, the Reconciler. "There is a balm in Gilead to make the wounded whole; there is a balm in Gilead to heal the sin-sick soul." What the world cannot do; and what even the church too often has failed to do, the Lord of the world, and the Head of the Church, our Lord and Saviour Jesus Christ can and will do.

I suppose there is no country in the world more tragically divided than little Korea, unless perhaps today it is Viet Nam. There are burning hatreds and divisions that reach down and tear apart even the children in the orphanages. I've heard of what used to happen, back in the war. The newest little arrival is greeted with a furtive whisper, "Psst. Who killed your parents?" "The communists," he says. "Then you are on our side," comes back the whisper. "Come over here." And the next comes in. "Psst. Who killed your parents?" "The South Koreans." "Then you are on our side; come over here." And the orphanage comes the world in miniature, hopelessly and radically split in two.

No, not hopelessly split in two, for Jesus Christ can work with children. "Suffer the little children to come unto me..." And in His good time the orphanage is a place transformed. Two warring factions no more but one family in Christ, a circle of small Christians praying that their country too may some day be all one and whole in Christ.

Sometimes, as in Samaria, he begins with a woman. In the Korean schisms of 1959 when the church fell apart most violently

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and disastrously the women refused to divide. For a whole year they held out against their ministers and elders. They stayed together to pray together for the reunion of the church, and they still lead it towards reconciliation.

In Samaria it was the men who came last of all, but they came. John writes, "They said to the woman, 'It is no longer because of your words that we believe, for we have heard for ourselves, and we know that this is indeed the Saviour of the world.'"

Samaria was not yet the Holy City. Neither was Jerusalem. But there by the well a handful of Samaritans and Jews began to build the bridge. Not from Samaria to Jerusalem. "Neither on this mountain nor in Jerusalem..." said Jesus. "God is spirit, and they that worship him must worship him in spirit and in truth.." The bridge began when they saw Him for what he really is. "I am the Christ," he said, ^{and they} ~~that is why~~ they called him the Saviour of the World--the whole, wide troubled world.

This is a copy of Eileen's letter that we
rec'd, written aboard ship on Aug. 16, just
the day before they were to arrive in Hawaii.

Aboard SS "President Wilson"

1965

Dear Mother & Dad,

Wino had a grand trip thus far - clear, beautiful
weather & very smooth. The life is almost too idyllic,
and tends to make one lazy, I'm afraid! We sleep
long hours, bask in the tropical sunshine,
eat huge meals (altho I am disciplining myself
by eating out rice, potatoes, kales & some desserts).
There is a small swimming pool which we enjoy,
too. It is difficult to get adequate exercise but we
do our Canadian Air Force exercises in our room
& play shuffleboard once in awhile in addition to
swimming & one or two other deck games.

We've been assigned to the 3rd sitting at meals, which
means we eat breakfast at 9:30 a.m., lunch at 2 p.m.
and dinner at 7:30. There are several missionary
families on board that we know. The Harpers & the
Hodges are Methodist families returning to Korea. The
Jim Atwoods, who lived directly above us in Princeton,
(whom you met) are with Southern Presby. Mission, going
to Japan for the 1st term. They have two darling girls. Children
We had Church services yesterday & a lg. number attended.
Sam has been asked to preach next Sunday (yesterday, 22nd).
Every a.m. we are having a Bible study class, taught by a
good teacher on board (as a passenger), Dr. Woodbridge.
I am enjoying it ever so much & learning a lot. He gives
a wealth of historical background & makes the Epistle of
Colossians (which we are studying), live. This a.m. we
met in the 1st class section of the ship in the 'Coral' lounge.

There is a great difference between the economy class, in which we are travelling + it, but while that class is plush, ours is very comfortable + pleasant. P. We sit at a table for seven and our assigned table mates are most interesting people. Ono-han, Dr. Sekky, is a teacher of physiology at McGill medical college in Toronto. He is on the way to Japan for a series of lectures. Another man, Mr. Rex Harris, is a jolly N. Zealander, full of fun + with a few apparent responsibilities. He seems to have been making his way from one country to another for several years, stopping in England + taking work for a while, presumably to continue his travels. His life is somewhat a mystery to me. But he is amusing + enters into all activities aboard with the exception of religious. The next two are a mother + 10-yr. old daughter, returning to their home in Honolulu. They'll be leaving us in Hawaii tomorrow since we'll be arriving there then. We are to spend all day in Port + depart late in the eve. Finally, we have a very young Catholic Priest going to Japan as a missionary. He is a friendly, interesting + likeable fellow. We have good times at meals.

One eve we had a costume party. Sam + I were 2 of 3 judges for the children. They were so clever. The adults later had some amusing costumes, too. P. As we were about to leave from S. F., Dell's quito uncle, the Glean Ogden, came aboard to see us + bid us farewell. They were missionaries to India for many years. They brought us a box of candy + a beautiful rose. Wasn't that nice? Also a repre. of the S. F. Presbyterian (Women's org.) came to the hotel just as we were leaving to take a taxi + passed a huge archid on me. P. Tomorrow the Kinney's may meet us in Honolulu. They surprised us with a letter waiting for us on board ship, saying that Bob had updated his leave from Korea + they hoped to meet us in Hawaii. They are the nice family who've been living in our home this year.

file

September 22, 1965

Dr. William P. Penn
United Board
475 Riverside Drive
New York, N.Y.

Dear Dr. Penn,

Thank you for your letter of comfort and sympathy. We have felt somewhat helpless - caught up in a fierce torrent, partly of our own making, of course, but mostly otherwise, and now far out of our control.

The main reason for writing now, however, is that the phase seems to be over. Toward the end of last week - Thursday, I believe - the Discipline Committee met to discuss the case. At that meeting the two professors involved (Prof. SUN, Sok Sun and Prof. CHU, Kook-Chan, both in Poli.Sci.) submitted their resignations, which put the matter back in the hands of the President. He tried to negotiate to save at least one of them, with no success. (For whatever it is worth, Korea University had five on its list. Three resigned, but the other two are still to be punished by the university). Anyway, this was finally acceptable to the government and on Monday the Suspension of School classes was lifted by the government. We took the rest of that day and yesterday for additional registration, and started classes today. Everything on the campus was very quiet, and by and large - overwhelmingly, in fact - the opinion seems to be that we came out of the whole thing very well, and with considerable honor, if it can so be called. Anyway, that phase of the crisis is over - I guess.

On the legal scene, they are still trying to stir up trouble, and on Saturday the police announced the investigation of grave corruption in Severance in the selling of relief x-ray film, etc. We are perfectly clean 1) because the x-ray film was not brought in for free work only and 2) because we can clearly show that we have done far in excess of that value of charity work. It is just to make a stink. Apparently they are not pushing the case - just leaving a nasty noise. Whether the other investigations will be pressed in any way or what happens next, I don't have any idea. The Minister made some statements about the direction of education (very militaristic) that raised everybody's hackles, including the Govt. party, so he hastily announced that these were his private ideas, not the govt. policy, but it shows that the wind is still blowing in the same direction. Stick to the cyclone cellar.

Please let me have the date of the Moore's visit, and yours, as soon as you know.

Thanks for everything. Sincerely,

Copy to Stan Wilson

August 31, 1965

Dr. William P. Fenn
United Board
475 Riverside Drive
New York, N.Y.

Dear Dr. Fenn,

It is about time I wrote an interim report anyway, and a few minutes ago Dr. Park specifically asked me to write, so I will try to bring you up to date.

As you know, ever since March there have been sporadic demonstrations against the Korea-Japan normalization treaty, in three clusters. First, in March, when the recent serious negotiations were started and the preliminary drafts were signed, then in June, when the treaty was signed, then again this past week, after schools re-opened. The ratification by the Korean National Assembly was during the school vacation.

Because of the demonstrations in June all schools went on early vacation, and we were to come back to exams on August 23. (Monday) That day exams were held fairly well the first hour, but after that the hot-heads got everybody stirred up and the students (about 1,600) went out. This was particularly disappointing because the formal student leadership had announced that the plan was to finish exams and then demo. The police stopped the march fairly easily and fairly gently (relatively speaking). The next day was pretty much of a repetition, except that the formal leadership had lost all control, if they had ever had any. A slightly smaller number went out. ~~Wednesday was quiet, but on Tuesday~~ On Tuesday evening the Administrative Council announced that exams were being given, that anyone who did not take them would get 80% of his mid terms as a final grade. Theoretically, of course, he should get a zero, but it was felt that such a threat was unrealistic and unenforceable. On Wednesday the students showed up on campus and did not demonstrate, but not many took exams. We had high hopes that the next day things would be more or less normal. However, at Korea University that day about 200 soldiers who had been called out for riot duty invaded the campus, shot tear-gas into the library, broke some lab equipment, etc. As I am sure you realize, this is a highly "immoral" act in this part of the world, and students from all campuses went out on Thursday, Yonsei and Korea University were met by soldiers, all others by police. Due to the really fine and devoted work of the ~~Colonel~~ Colonel in charge of our ROTC program, the clash was kept to a minimum. In the meantime, on Wednesday evening, President

Park Chung Hee called in all the College & Univ. Presidents and made a very strong and rough statement about the demos and their control, and stated that he would take action even to close schools or fire Presidents or - - , and that the students responsible would be punished severely.

From that time on the government has taken a very hard line. On Thursday evening we received an official communication at 5 o'clock telling us to fire the ringleaders and report by 7 o'clock. (All schools received such orders). All colleges & Univ in the Seoul area except Yonsei and Korea complied by 8 am the next morning. Our two answers were similar - that we were investigating, that we would punish, but that ~~do~~ do so now would stir up the students rather than calm them down. There were no demos on Friday or Saturday, but few students took exams, either. There were one or two abortive attempts but they were talked out of it by the faculty on the campus. On other campuses there were meetings and resolutions, but we were quiet. In the meantime, the President of Seoul National University and the Minister of Education were fired Friday morning. There are many versions, but the one most commonly accepted is that they failed to deliver the tough results demanded from the top. It is also generally felt (in my circles) that it was a sort of warning to the private school Presidents. I should add that the over-night order on firing students also specified a faculty list by Monday (last) night. This has been ignored by every university.

Sunday morning the Deans of Students of all Univ. were called in and handed lists of students and told to deal with them harshly according to the school regulations, for the offences listed (some variation of taking part in or instigating a demo). The lists were coincident with the students arrested for such activity, but the official notice did not say so. Our list had nine names and all the activities listed were before the Presidents speech. We were to answer by Monday night. Our answer was the same, as was Korea University's.

Yesterday morning (there are no regular Monday morning papers, but there was a large "extra" ~~mostly~~ mostly for Gemini 5) two papers and the radio carried the story that the Chairman ~~of~~ and Vice Chairman and the Chmn of the Finance Comm (by name, not position) were under investigation for corruption in the sale of University property. At the time it was a false report, but since then the Police have made it true, and it looks as though they are trying to trip up any and every charge they can against the university. Dr. Kang, the Chairman, is a double target, because he has also been chairman of a "Save the Nation Prayer Campaign" (against the treaty).

That is roughly where we are now. There are no new developments today - yet. As is always the case, there are two groups in the govt - the hard line and the soft line. The new Min. of Ed. is essentially a hard line man, ~~but~~ (he was brought in from the Min of Justice, where he was for a long time a Public Prosecutor) but long conversations with the residents has apparently softened him a bit, and there ~~is some~~ have been hints that we will be allowed to go ahead and try to solve the matter ourselves. This may be carrot and stick tactics. It may also be true, because the new MOE is said to be a ~~young~~ yes man but very jealous of his own authority and to resent the interference of the Police in his problem. Don't know.

At least some of the Missionaries have pretty strongly jumped down my throat for the actions of the Univ. Why are we now defying the Govt.? etc. Our feeling is I suppose partly resistance as such, because we see no end to the kind of demands the govt. is making. It is also based on the idea that the thing to do is to quiet the students down and then discipline them. I agree with the govt. and those that ~~do~~ do not like our "defiance" that the students must be punished - I have argued this a long time. In the past, however, for a whole variety of reasons, many of them local cultural, we have been unwilling or unable to do so. With this kind of pressure from the govt I think we can and will crack down on future activities.

Anyway, that is where we are now. It may well change tomorrow, or more likely Thursday, when students are on campus again for registration, but I did want to tell you the present state.

Sincerely,

Horace G. Underwood

Sept. 8, 1965

Dr. William P. Fenn
United Board
475 Riverside Drive
New York, N.Y.

Dear Dr. Fenn,

This is to bring you up to date on the situation here, and will repeat a little of my hastily written letter of last Saturday. I assume you are sharing the information with the interested parties at that end.

As I said, last Friday afternoon the teams of Students of the various universities were called in and given revised lists with A, B and C categories, the As to be expelled, the Bs to be suspended and the Cs to be reprimanded. The official letter spoke of the "attached lists of students and political teachers", but in fact the teacher's list was given privately, under pledge of secrecy, to the President at a later time. Suddenly, on Saturday morning, the government proclaimed that Korea and Yonsei were suspended for not having acted on previous orders to discipline students (although Korea had in fact disciplined some). The Korean term means Suspend Classes, there being further possible degrees of Suspend School and Dissolve School). There are various guesses as to the reason for this order, and the best ones seem to make it a compound of pressure from the other universities who had knuckled under and of President Park (of Korea) ~~himself~~ overruling his MOE. It was at this point that I sent the cable.

There was a sort of war of nerves over the weekend. On Monday the Board of Directors met and officially only listened to the President's report. It was their general feeling that to keep the school closed for not disciplining a couple of students who ought to be disciplined anyway was not good publicity. The question of the faculty, it was agreed, was not up to the President (by Korean law) but up to the Board. As we were in the middle of a police investigation to see if they could discover anything crooked in our business dealings, and of an Academic investigation by the MOE to see if we had violated any school regulations, we argued that the Board could take no official action at that meeting because the law calls for seven days notice.

Tuesday ~~afternoon~~ morning the Korean Education Association met and asked some four or five Senior Educators (Helen Kim, George Paik, Dr. CHOY, Kyu Nam - a Yonsei grad, former MOE, former Pres of SNU - and others of like stature to try and solve the problem. They called on the Minister of Ed at about 2 pm and then Dr. CHOY came to see our Dr. Park. The solution, supposedly agreeable to all concerned, was that we got the two "A" students to withdraw from the university and "Reprimanded" all the other students on the list. The faculty ~~included~~
~~xxx~~

list included two who were not on our faculty (one was a part time lecturer, one was ex relation). The other two would be referred to the Board for handling according to the law (the Private schools law, introduced by this administration, specifies procedure for firing a teacher - very difficult to accomplish). We were given to understand that this would probably be acceptable, and turned in our formal reply yesterday (Wednesday). That morning, however, there were various statements by the MOE and others that strongly hinted that the government would not accept anything less than outright firing of the faculty. However, we have heard nothing official yet. This morning ~~xxxxxxxxxxxx~~ the 11 o'clock news broadcast stated that the MOE had announced the content of the various schools' replies. It indicated that Yonsei's handling of the student part of the demand was OK. About the faculty, it merely said that "as soon as the faculty are disciplined the suspension will be lifted". There are rumors around this morning that the government would now allow the teachers to resign rather than be fired. Dr. Park was called in to the Ministry at 11 this morning (it is now noon) and is to go to a meeting of the Private University President's at noon. We are to meet again at 2 pm and I will add any further information I have before I mail this off this evening.

Rumors of all sorts are of course two-a-penny. There is a wide consensus that the government was far more concerned about what it called political professors than about students, and that it wanted to smash them any way. This consensus is now weakened a little by the present idea that the ~~xxx~~ govt. would now be willing to settle for their getting out of school never mind how.

In any case, I doubt if the problem is over, even if the immediate issue is settled. There are many future opportunities for demonstrations, and in addition the government can no doubt find various sins of omission or commission in the Board and the school administration if they are determined to go on with their present tactics.

More later.

Four hours later: Dr. Park was told by the Minister of Education that we had to fire the two professors in "two or three" days or the school would be closed down (Sungnam school, mentioned above). Dr. Park pointed out the provisions of the law and the Minister said in effect - OK, do it by law, but if it takes more than two or three days, you will be closed down. From the Minister's attitude, even the resignation of the teachers would not satisfy them, but others seem to think it might. Apparently the President (ROK) will not listen to anybody about schools - just, have they obeyed or not.

Where we go from here I do not know. Just for reference, the terrible political activity of the two professors was to read, and to be Secretary of the meeting where was read, the teachers' resolution against the Jap-Kor treaty.

Best wishes, and pray for us and for Korea.

Ever,

✓ SW

May 3, 1965

Dear Stan,

You ask about the relationship between Pusan Yonsei and the main campus, particularly with regard to its financial support.

Pusan Yonsei has gone through several stages, but at all times it has recieved considerable support from the "main campus" in Seoul. It has never formally asked for separate support, from the Mission boards or the United Board.

About two or three years ago (when Dr. Han came back from America) Dr. Han, the then Dean of Pusan asked the University Board for permission to raise money in the U.S. for Pusan. This permission was rather reluctantly given with the understanding that it would not be sought from sources normally supporting Yonsei and that it would not interfere with the main Yonsei (United Board) fund raising efforts. By this means, Dr. Han was able to raise a few hundred dollars. I have no idea how these were raised or used and so far as I know no accounting was ever made of such funds. This is not even an implied accusation, just a statement of fact.

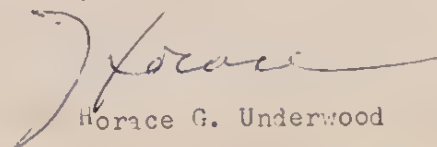
Several years ago - 4 or 5 - the Yonsei Board took an action to support Pusan Yonsei to the extent of about \$5,000 per year out of total Yonsei "Foundation" income. In fact, various defecits, etc. have cost us nearer to \$10,000 per year.

At the present time, Pusan Yonsei is officially the "College of Home Economics of Yonsei University", legally on an equal plane with any other college of the U, but incidentally located in Pusan.

The "Pusan problem" is one of the major ones facing the Yonsei Board, and various plans are under study. No solution is in sight. Last year there was talk of giving or selling it to a local interdenominational group, but that idea seems pretty dead for lack of real interdenominational interest.

In a nut shell, there is NO separate Board for Pusan and the Pusan Presbytery is NOT represented. Rev. KIM, --- ---, the Pusan wheeler-dealer-educational-business-man was and perhaps still is interested in getting his hands on it.

Ever,


Horace G. Underwood

April 23, 1965

Dr. Horace G. Underwood
Yonsei University
Seoul

Dear Horace:

At our Budget Committee meeting of the DCW the question was raised about the Pusan Branch of Yonsei University. It would be very helpful to have your answers on two questions.

1) Does Yonsei University Pusan Branch have a different Board of Directors from Yonsei University itself.

2) If a different Board does exist, how is the Board membership related to the denominations and is there anyway that Pusan Presbytery is related officially to the Pusan Branch?

Please let me have your answer sometime within the next fortnight.

Thank you very much. I also want to thank you for your letter reference the Fuller Intern.

Sincerely yours,

Stanton R. Wilson

SRW:mas

December 15, 1964

Dr. Simeon Kang
West Gate Presbyterian Church
Seoul, Korea

Dear Dr. Kang:

Just two small, but important items today:

1) Dr. Hamilton's Visit. Please note enclosure. On Saturday morning at 9:00 you will be moderating the meeting and interpret for Dr. Hamilton per your gracious offer to do so at Yonsei's reception for Dr. L.G. Paik the other day. Thank you very much.

Also that night we are looking forward to your visit to our home for dinner. After dinner Rev. Yu, Rev. Ahn, Dr. Hamilton and you can talk freely by yourselves.

2) My December 3rd letter to you. I forgot to add one item to this letter about the United Presbyterian Mission action on Yonsei Board recommended appointments.

The added item is that the Zone Department of Cooperative Work on January 23-24 decided:

"HA 64-3,8 Appointment of Missionary Representatives on Cooperative Boards: It was voted to approve the following people to serve on Union Work Committees as elected by the 70th Annual Meeting of the Korea Mission and to refer the matter of missionary representation on the Yonsei Board of Trustees to the Personnel Committee with power to act: (See HA 64-12)

"HA 64-12 Personnel-Nominating Committee Report: The Personnel-Nominating Committee makes the following report of the matter of missionary representation on the Yonsei University Board of Trustees referred to it with power to act. (Meeting held 2/5/64)

1. Election: It was voted to elect Dr. Samuel Moffett to the Yonsei Board as a trustee and Mr. George Worth as an auditor.
2. Representation: It was voted to request the Yonsei Board that in the light of the long and special nature of the relationship of that institution with the United Presbyterian Mission to increase the number of representatives from this Mission on the Board of Trustees to two.

Sincerely your friend

June 13, 1964

To whom it may concern:

This will notify you that Dr. David Seel will exercise my proxy with vote at any meetings of the Yonsei University Executive Committee or Board of Trustees after June 15 and until the Presbyterian Mission appoints a successor to me on the Board and that successor is duly registered.

Sincerely yours,

Samuel Hugh Moffett

SHM:ec

cc. Dr. *Simion Kang*

재단법인 연세대학교 이사 명부

<u>파 송 기 관</u>	<u>성 명</u>	<u>주 소</u>	<u>직장 또는 전화번호</u>
예수교 장로회	전 필 순	성동구 신당동 67 - 28	연지동교회 (5) 2343
"	김 세 진	동대문구 창신동 197-30	동신교회(5)7595 교회 (5)8952 자택
"	강 신 명	종로구 도열동 42 - 2	세문안교회(73)3177자택 (72)6784교회
대한감리회	이 환 신	서대문구 신촌동 70-195	종리원 (73) 2354 자택 (73) 4472 사무실
"	장 석 영	서대문구 신촌동 3 - 35	
"	장 세 환	서대문구 충정로 2가99-13	(73) 4335 자택 (3) 3666 - 3667 사무실
미감리고 선교회	변 호 덕	서대문구 냉천동 32	감리고선교부 (4) 2154
"	신 도 열	천안읍 봉명동 40 - 3	(대리)
"	전 선	서대문구 정동 34	감리고선교부 (2) 4775
세의동창	박 용 래	종로구 세종로 175	박용래소아과 (3) 5788
가나다선교회	함 명 도	부산시 중구 대청동 4가 23	가나다 선교부
예결 (총장)	윤 인 구	서대문구 신촌동 사택	본교 (73) 4246 자택 (73) 0403
대한성공회	이 천 환	충북 청주시 수동 202	대한성공회
미북장로 선교회	사무엘 모펠	종로구 연지동 136	장로고선교부 (5) 2305
"	원 일 한	서대문구 연희동 41 - 1	(73) 2357
호주장로교 선교회	헨리 매켄지	경남 부산시 범일동 514	호주장로교
미남장로교 선교회	설 대 위	전북 전주시 예수병원	
대한기독교장로회	김 세 열	전주시 고사동 2가 427	
정관 14조 이사	최 현 배	마포구 대등동 13 - 24	(4) 0624
동문회	박 병 권	성북구 정릉동 333	(5) 2033

S. H. McCall

April 21, 1964

Dr. William P. Fenn
United Board for Christian Higher Education in Asia
475 Riverside Drive
New York 27, N.Y.

Dear Bill:

Many thanks for the good letter from you enclosing a copy of the letter from the United Board to the Rev. Simeon Kang as Chairman of the Yonsei Board.

I am glad you wrote as you did. The letter said what needed to be said in order to keep the record straight on what the United Board feels is sound Christian educational practice. At the same time, it avoided the temptation of offering further detailed advice which might only have confused the situation. So I am grateful to you.

We still struggle along without too much progress but with no sharp setbacks either.

Power to you.

Sincerely yours,

Samuel Hugh Moffett

SIM:mas

cc: Rev. L. Newton Thurber

September 10, 1964

Chairman of the Board
Yonsei University
Seoul, Korea

Dear Sir:

Inasmuch as neither Dr. Samuel Moffett nor his designated substitute,
Dr. David Seel, can be present at the Board meeting on September 11, I
hereby appoint Mrs. C. Jensen to exercise our Mission vote at this meeting.

Signed: _____

E. Otto DeCamp
Acting Commission
Representative



for CHRISTIAN HIGHER EDUCATION in ASIA

475 Riverside Drive, New York 27, N. Y.

continuing and extending
United Board for Christian Colleges in China

MALAYA — INDONESIA — PHILIPPINES — HONG KONG — FORMOSA — KOREA — JAPAN

Telephone: Riverside 9-2200

Cable Address: ABCHICOL

April 9, 1964

Rev. Samuel H. Moffatt
Presbyterian Mission
APO 301, c/o Postmaster
San Francisco, Calif.

Dear Sam:

I am sending you a copy of a letter which is now going off to the Rev. Simson Keng as Chairman of the Yonsai Board of Trustees.* I think it speaks for itself. I ought only to add that you all have our sympathy in dealing with what is a very serious and difficult situation. I wish we could be of greater assistance, but we have no desire to complicate the problem further by questionable interference from this end. We wish for you all wisdom.

You are aware of the letters that Horace has written me. I have also had the privilege of reading your letter to Newt Thurber which John Smith shared with me.

With warm regards, I am

Cordially yours,


William P. Fenn
General Secretary

WPF:as
Encl.

*Since we do not have an address for Rev. Keng, may I ask you to be good enough to deliver the enclosed original letter.

~~COPY~~

UNITED
BOARD

for Christian Higher Education in Asia
475 Riverside Drive, New York 27, N. Y.

April 9, 1964

Rev. Simeon Kang
Chairman, Board of Trustees
Yonsei University
Seoul, Korea

Dear Mr. Kang:

The United Board has heard with sorrow of the troubles through which Yonsei University has been going. There is such need for the positive academic and spiritual witness that a great Christian university can give that one cannot but regret any interruption or weakening thereof. We hope and pray that the entire Yonsei family may be guided and strengthened in a renewal of the type of service for which Yonsei has in the past been so noted.

From this distance we hesitate to make any comments. We certainly do not wish to sit in judgment. However, what we have heard leads us to share with you and the other Trustees our concern about what we understand has occurred. The United Board's Northeast Asia Area Committee, which carries responsibility for United Board and mission board relations with Yonsei, has asked me to write to you, as Chairman of the Yonsei University Board of Trustees, expressing its disappointment at the admission of students who did not pass the entrance examinations and its concurrence with the decision to return funds received in connection with such admission.

We are also concerned over the admission of so many other new students, but for other reasons. Having serious doubts as to the wisdom of previous expansion to over 4,000, we find a total of 5,600 even harder to reconcile with our hopes for Yonsei University. Size is not of itself a guarantee of academic excellence and may indeed dilute those features of academic and spiritual life which we consider unique contributions of a Christian university.

We hope that Yonsei may find strength to resist the pressures of quantity and pursue more clearly the goals of quality.

We realize that our contribution to Yonsei is all too limited, but we assure you that, within necessary limits, we look

COPY

Rev. I. K. Kang

- 2 -

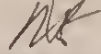
UNITED
BOARD

for Christian Higher Education in Asia
475 Riverside Drive, New York 27, N. Y.
4/9/64

forward to partnership in support of a Christian university which is great, not because of numbers but because of academic excellence and spiritual vitality.

With warm regards and all good wishes, I am

Cordially yours,



William P. Fenn
General Secretary

WPF:aml

c.c. to:

President I. K. Yun
Rev. Samuel H. Moffett
Mr. Horace G. Underwood

Yonsey

Presbyterian Mission
APO 301, San Francisco, Cal.
March 28, 1964

Dr. William P. Fenn
United Board for Christian Higher
Education in Asia
475 Riverside Drive
New York 47, N.Y.

Dear Dr. Fenn,

The adjourned meeting of the Board met on Tuesday, as planned. We did discuss a few minor and routine matters of business, but the principal matter was the "vote of confidence" in President Yun. To cut a long story short (we met from 9:30 until 2) the vote was finally taken, and came out 7 - 7. In one sense he therefore "lost" the vote of confidence - he does not have the confidence of a majority of the Board. However, it was also obvious that any attempt to take any further action would also "lose", 7 - 7. (By Korean law and common parliamentary procedure, an absolute majority of all members is needed to pass an action.)

The Board is meeting again on the ~~30th~~ 11th, to discuss the budget and Financial Report. At that time there will probably be an attempt to put some restrictions on the President. I know that at least two who did not vote against the President at the last meeting are very anxious that some restrictions be placed on him. I am in such a pessimistic frame of mind that I simply do not believe he will pay any attention to the restrictions, but we shall see. (The restrictions in mind are such things as requiring Board approval to change the authorized student strength, to over-select, to put up buildings, to ~~expand~~ receive or deposit gifts, etc.)

I will try to keep you informed of things as the progress - if that is the word.

Sincerely,

Horace G. Underwood

PS. I forgot to enclose the statistics on admissions last time.
Here it is.

copy to: Dr. S.H. Moffett



YONSEI UNIVERSITY

SEOUL, KOREA

MARCH 23, 1964

THE REVEREND SHIN MYUNG KANO, PRESIDENT,
BOARD OF DIRECTORS, YONSEI UNIVERSITY
SEOUL, KOREA

DEAR REV. MR. KANG, AND MEMBERS OF THE BOARD OF DIRECTORS:

AS A FORMER MEMBER OF THE BOARD OF DIRECTORS (1953-4; 1958; 1961-2) AND AN APPOINTED MEMBER OF A CONCILIATORY COMMITTEE OF THE ADMINISTRATIVE COUNCIL, MAY I SUGGEST A POSITIVE APPROACH AS A SOLUTION FOR THE CRITICAL SITUATION FACING THE BOARD AND THE ADMINISTRATIVE COUNCIL AT THIS TIME.

1. THAT THE RELATIONSHIP BETWEEN THE BOARD, THE PRESIDENT, AND THE ADMINISTRATIVE COUNCIL, AND THE RESPONSIBILITIES OF EACH GROUP BE CLEARLY DEFINED. IT SEEMS TO ME THAT THIS HAS BEEN THE CRUX OF THE PROBLEM, ESPECIALLY FOUR YEARS AGO WHEN THE BOARD AND THE FACULTY WERE IN A SERIOUS CLASH, WHICH ENDED IN A STRIKE AND A SHARP CLEAVAGE. (PLEASE READ THE ENCLOSED EXCERPTS FOR YOUR CONSIDERATION. THESE HAVE COME FROM SOURCES USED DURING A YEAR'S STUDY AT COLUMBIA UNIVERSITY IN GUIDANCE AND PERSONNEL ADMINISTRATION AND COMPARATIVE EDUCATION).

2. THAT A COMMITTEE BE FORMED CONSISTING OF MEMBERS OF THE BOARD AND ADMINISTRATIVE COUNCIL TO NEGOTIATE THROUGH DISCUSSION ANY DIFFERENCES OF OPINION BETWEEN THE PRESIDENT AND THE BOARD AND TO PLAN TOGETHER THE LONG RANGE PROGRAM OF THE UNIVERSITY.

3. THAT YONSEI UNIVERSITY SET THE PATTERN AND PIONEER IN SHOWING ITS CHRISTIAN CHARACTER THROUGH A BOARD OF DIRECTORS AND ADMINISTRATION WHICH SOLVE THEIR PROBLEMS THROUGH MUTUAL RESPECT AND UNDERSTANDING. YONSEI UNIVERSITY MAY WELL THEREBY BECOME AN EXAMPLE IN KOREA OF A TRULY CHRISTIAN UNIVERSITY IN ALL OF ITS RAMIFICATIONS.

4. THAT THE PROBLEM OF $\frac{1}{2}$ INCREASE IN STUDENTS BE WORKED OUT THROUGH THE ABOVE NAMED COMMITTEE, SETTING A MAXIMUM FIGURE FOR ENROLLMENT IN THE LIGHT OF THE NEEDS AND DEMANDS OF SOCIETY AND THE CHURCH, WEIGHING THE MATTER OF RESOURCES AVAILABLE IN FACULTY AND FINANCES, ETC.

5. THAT THE PROBLEM OF FINANCIAL SUPPORT OF THE UNIVERSITY BE STUDIED BY THIS COMMITTEE WITH CONSIDERATION OF THE POSSIBLE HONORABLE EMPLOYMENT OF THE ASSOCIATION OF YONSEI'S DEVELOPMENT AND THAT STUDENTS BE ACCEPTED ON LIMITED QUOTA FROM PROMINENT FAMILIES WHO WOULD PROMISE TO MAKE A CONSIDERABLE CONTRIBUTION. THIS WOULD NOT BE ON THE BASIS OF BARGAINING. THAT THIS ASSOCIATION BE ENCOURAGED TO PLAN IN CONJUNCTION WITH THE ALUMNI ASSOCIATION A FUND RAISING CAMPAIGN. THESE FUNDS WOULD NOT SIMPLY BE PLANNED FOR THE PURPOSE OF CONSTRUCTION OF NEW BUILDINGS, BUT ALSO FOR INVESTMENT FUNDS WHICH WOULD ASSIST IN RAISING FACULTY SALARIES.

WITH THIS APPROACH IN MIND, MAY I RECOMMEND THAT THE BOARD LOOK AT THEMSELVES AND DR. YUN AS BOTH SEEKING THE BEST OF THE UNIVERSITY, THOUGH SEEMINGLY AT OPPOSITE POLES. KNOWING OF THE TWO-PARTY FACTIONS IN KOREAN SOCIETY, I WAS CONCERNED WHEN I HEARD MORE THAN A MONTH AGO THAT ANTI-YUN PARTY WAS LAUNCHING A BIG CAMPAIGN TO OVERTHROW THE PRESIDENT.



YONSEI UNIVERSITY

SEOUL, KOREA

I FEEL ASSURED THAT THE BOARD IS STUDYING THIS MATTER OBJECTIVELY FROM AN UNBIASED VIEWPOINT AND WILL WEIGH ALL ADVERSE FACTORS IN THE LIGHT OF THE POSITIVE GOOD DR. YUN HAS ACHIEVED FOR THE UNIVERSITY. DR. YUN HAS STEADILY GAINED IN POPULARITY WITH BOTH FACULTY AND STUDENTS AND I KNOW THE BOARD WILL NOT LIGHTLY FORGET THE POSITIVE CHRISTIAN LEADERSHIP DR. YUN HAS GIVEN IN STRENGTHENING THE CHRISTIAN CHARACTER OF THE UNIVERSITY. IT WILL BE REMEMBERED THAT DR. YUN BECAME PRESIDENT OF YONSEI AT A VERY COMPLEX AND DIFFICULT PERIOD IN YONSEI'S HISTORY. I UNDERSTAND THAT IT IS ONLY SINCE THE PAST TWO MONTHS THAT COOPERATION BETWEEN THE PRESIDENT AND THE BOARD HAS GRADUALLY DETERIORATED. I AM SURE THAT THE PRESIDENT WILL BE MORE LIKELY TO RESPOND TO CONSTRUCTIVE RATHER THAN CONDEMNING CRITICISM. THE MISUNDERSTANDINGS, MISGIVINGS, AND DIFFERENCES OF OPINION CERTAINLY CAN BE STRAIGHTENED OUT AND THE WORKING RELATIONSHIPS SMOOTHENED IN DUE TIME THROUGH MUTUAL RESPECT AND UNDERSTANDING IN CONSULTATION ONE WITH THE OTHER THROUGH THE ABOVE MENTIONED COMMITTEE.

IT SEEMS TO ME THAT THE BOARD EXISTS FOR THE HIGH PURPOSE OF STRENGTHENING AND GIVING DIRECTION, OF BUILDING UP RATHER THAN BREAKING DOWN THE INSTITUTION. ANY DRASTIC ACTION, SUCH AS THE REPLACING OF THE PRESIDENT, WILL NOT SOLVE THE BASIC PROBLEM AT HAND, NAMELY, THE DIVISION OF POWER OF BOARD, PRESIDENT, AND ADMINISTRATION (OR FACULTY). THIS IS THE BASIC ISSUE THAT NEEDS CLARIFICATION. TO WORK THESE MATTERS OUT THROUGH NEGOTIATION AND MUTUAL UNDERSTANDING SEEMS TO ME THAT THE CHRISTIAN AND MORE MATURE APPROACH RATHER THAN ANY RADICAL ACTION.

I AM IN CONSTANT PRAYER AS YOU MEET TO FACE AND SOLVE THESE PROBLEMS THAT CONCERN THE FUTURE OF THE UNIVERSITY AND BE ASSURED OF MY HEARTFELT COOPERATION AND SINCERE HELP IN YOUR DELIBERATIONS.

RESPECTFULLY YOURS,

PETER VAN LIEROP

EXCERPTS

THE PROBLEM OF THE RELATIONSHIP OF BOARD OF DIRECTORS, THE PRESIDENT AND ADMINISTRATION

HIGHER EDUCATION IN TRANSITION BY JOHN S. BRUBACHER AND WILLIS RUOY HARPER & BRO

"WHILE THE CONTROL OF HIGHER EDUCATION IN AMERICA BECAME LODGED IN A PRESIDENT AND BOARD OF GOVERNORS, THERE CAN BE LITTLE DOUBT THAT, AS BETWEEN THE TWO, ULTIMATE CONTROL WAS WITH THE BOARD. NOT ONLY AT YALE, BUT ALSO THE UNIVERSITY OF PENNSYLVANIA ATTEST THIS FACT. IN NEITHER PLACE, HOWEVER, DID THE LOCATION OF SUCH EXCLUSIVE POWER IN THE BOARD WORK WELL."

"TWO BASIC COMPONENTS ARE DISCERNIBLE IN THE POWER STRUCTURE OF THE AMERICAN COLLEGE. ONE COMPONENT WAS A PROFESSIONAL BODY GIVING INSTRUCTION AND RESIDENT IN THE COLLEGE. THE OTHER WAS A GOVERNING BODY, NON-RESIDENT, AND OFTEN COMPOSED AT LEAST OF LAYMEN. THE INTERESTS OF THESE BODIES OVERLAPPED AND STRAINS WERE THEREFORE BOUND TO OCCUR IN THE POWER STRUCTURE. INASMUCH AS THE PROFESSIONAL BODY, THE FACULTY, WERE MOST FAMILIAR WITH THE PROBLEMS ARISING FROM CARRYING THE MAIN BURDEN OF THE COLLEGE, IT IS UNDERSTANDABLE THAT THEY SHOULD WISH TO DETERMINE THE EDUCATIONAL POLICIES OF THE INSTITUTION. (PP. 28-30)

"JUST AS THE FACULTY SEEMED IN THE COURSE OF RELINQUISHING ITS LEGISLATIVE AS WELL AS ITS EXECUTIVE AND JUDICIAL DUTIES TO BECOME A PURELY TEACHING BODY, A SUBSTANTIAL THREAT TO ITS ACADEMIC INTEGRITY ROUSED THE ACADEMIC COMMUNITY TO SUCH INDIGNATION THAT IT FOUGHT DESPERATELY TO CLING TO WHAT LITTLE POWER IT STILL RETAINED. BUT PRESIDENTS WERE AS MUCH THE OBJECT OF FACULTY IRE AS TRUSTEES BECAUSE, SELECTED BY THE BOARD, THEY WERE OFTEN IDENTIFIED AS SIDING WITH THE TRUSTEES RATHER THAN THE FACULTY. WHEN FACULTIES WOKED TO THE CRISIS AT HAND, THEY BROKE OUT INTO A STORM OF PROTEST AND DEMANDED A REDRESS OF THE BALANCE OF POWER.

THE FACULTY LODGED A DOUBLE COMPLAINT AGAINST THE ADMINISTRATION OF HIGHER EDUCATION. ONE COMPLAINT WAS DIRECTED AGAINST THE PRESIDENT, FOR HIS ENHANCED POWER HAD MADE HIM AUTOCRATIC. HE GAVE DIRECTION FROM ABOVE RATHER THAN SOUGHT COOPERATION FROM BELOW. THE OTHER COMPLAINT WAS AIMED AT THE BOARD OF TRUSTEES AND WAS DOUBLEBARRELED. CRITICISM IN THE ONE BARREL WAS LEVELLED AT BOARDS WHICH WERE CONSTANTLY INTERFERING IN THE ADMINISTRATION OF THEIR INSTITUTIONS AND FAILING TO OBSERVE THEIR PROPER POWER AND FUNCTIONS AS LEGISLATIVE RATHER THAN EXECUTIVE BODIES. THIS MALPRACTICE WAS OF LONG STANDING.

FULLY SIGNIFICANT, IF NOT MORE SO, WAS THE FACT THAT THE NEWLY FORMED AMERICAN ASSOCIATION OF UNIVERSITY PROFESSORS MADE FACULTY-ADMINISTRATION RELATIONS A MATTER FOR EARLY CONSIDERATION. IT ASKED FOR CLOSER UNDERSTANDING BETWEEN FACULTIES AND BOARDS OF CONTROL THAN THAT PROVIDED BY THE INTERMEDIATION OF THE PRESIDENT. IT ASKED FOR PARTICIPATION WITH TRUSTEES IN THE SELECTION OF BOTH PRESIDENTS AND DEANS, AND IN GENERAL FOR CONSULTATION ON APPOINTMENTS, PROMOTIONS, AND DISMISSALS. POST-WAR FOLLOW-UP, HAS SHOWED STEADY, ALMOST MARKED, GAINS IN THE OVER-ALL DIRECTION SET BY SUCH A COMMITTEE." (PP. 351-359).

CURRENT ISSUES IN HIGHER EDUCATION, ASSOCIATION FOR HIGHER EDUCATION, DEPARTMENT OF NATIONAL ED. ASS'N, WASHINGTON 6, D.C.

"WHAT IS THE RESPONSIBILITY OF THE FACULTY IN INSTITUTIONAL LONG-RANGE PLANNING?" PAPER BY DALE E. HATHAWAY, MICHIGAN STATE UNIVERSITY.

"IF LONG-RANGE INSTITUTIONAL PLANNING IS TO TAKE PLACE, THERE IS LITTLE QUESTION BUT THAT THE FACULTY WILL BECOME INVOLVED. EVEN THOSE PERSONS WHO MAY FEEL THAT LONG-RANGE PLANNING SHOULD BE Largely THE PREROGATIVE OF THE TRUSTEES AND TOP ADMINISTRATION USUALLY CONCLUDE IT IS NECESSARY TO INCLUDE THE FACULTY TO INSURE ITS SUPPORT FOR THE CHANGES THAT EVOLVE. THE JUSTIFICATION IS FOUND Largely IN THE FACT THAT FACULTY MEMBERS CAN MAKE CERTAIN DISTINCTIVE CONTRIBUTIONS TO PLANNING WHICH WILL HELP INSURE THAT THE PLAN HAS RELEVANCE.

Presbyterian Mission
APO 301
San Francisco, California
March 16, 1964

Dr. William P. Fenn
United Board for Christian
Higher Education in Asia
475 Riverside Drive
New York, New York 10027

Dear Dr. Fenn:

The well known expression "committed to death" or "board to death" applies to me perfectly at the present time. I have been meeting almost continuously since 9:00 o'clock Thursday morning and it is now Monday evening.

Starting Thursday morning, we had a meeting of the Medical Board. Most of the morning was spent in routine reports from the vice president, the dean and the superintendent of the hospital. I have prepared copies of these reports, and will send them off to you and to the China Medical Board under separate cover. There is really some interesting data in them. Some time was also spent in discussing the budget, a copy of which I shall also send to you, and in other relatively routine matters. Last of all, we discussed the nominations for Medical Vice President and Superintendent of the hospital. I will discuss this at more length when I report on the Board meeting later in this letter. By and large, the meeting went quite well, although there was a good deal of sniping along the way by some of the anti-administration members of the Board.

The main Board met on Friday morning. As this was the new Board of fifteen members, I was not on it; however, the Board had previously voted that the two missionary members dropped--Olin Burkholder and myself--would be "auditors" of the new Board. As Sam Moffett and Mrs. Jensen particularly were very anxious that I should be at the meeting, both as interpreter and to fill them in on the background of the school, I was invited to come to the meeting, and got there at about 10:00 o'clock. Right from the beginning the meeting was rather tense, and full of minor hassles of all sorts. The first problem was the length of term of the members of the Board, and it was decided that they would merely fill out the terms to which they had been previously elected. Then came the question of the officers of the Board. Mr. Simeon Kang, the former chairman of the Board, was re-elected as chairman. Under the new rules, his term will last until his term as a member of the Board expires, 2½ years from now. Bishop Lee of the Methodist Church was elected vice chairman of the Board. The new Korean language secretary is another Lee, the Anglican Church representative; and the English language secretary, a mere formality, is Sam Moffett. For treasurer, they elected Dr. Hyon-Bae Choy, the former vice president of Yonsei, and one of the public members of the Board. Mrs. Jensen was elected as dollar treasurer. These six, together with President Yun, constitute the Executive Committee. The Medical Affairs Committee was constituted very much as before, with very few changes in it. The principal change is that Dr. Park, the former Medical Alumni representative, has been dropped in favor of Dr. Choy, the new Medical Alumni representative. The result of all of these elections has been to slightly strengthen what might be called the President's Party on the Board, but they are not the majority on any of the committees.

Dr. William P. Fenn
March 16, 1964
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The President's report drew a certain amount of sniping, especially with regard to the number of students that had been admitted. I will enclose a separate table showing the horrible figures in this matter. Neither the Severance nor the academic financial statements had been audited, and so it was decided to postpone discussion of them until a meeting of the Board to be held some time in April. The budgets for the new year were discussed at some length, and these also were re-referred to the Finance Committee for more careful study and presentation at the April meeting of the Board. In the meantime, the school authorities were given the power to spend enough money to keep the institution going. The main point was to allow a salary increase on the academic side, but not to permit any other increase in expenditures. You may remember that the medical side had an increase in salary last fall.

The principal item of interest from the Property-Finance Committee was that the sale of the major portion of the land at Shinchon--across the tracks from the University--has finally been completed. I believe I reported to you that we had contracted to sell 12,000 pyong (about ten acres) at a price of 1,700 won per pyong, a total sale of about 19 million won. The purchaser of the property later tried to claim that it was our duty to clear the squatters off the land, an expensive and messy business. He had some legal justification for his claim, but on the other hand, we had the legal right to cancel the contract any time before the final date. By the settlement, we agreed to accept one million won less for the land, and the final payment of eleven million won was received the other day. This has helped to relieve some of the immediate pressure, but we still have a major task before us in disposing of the rest of the downtown property.

The worst hassle of this day was the question of the medical vice president. Everybody agreed that Dr. Koh should be gracefully retired in some form or other. The details have not yet been settled, but he will probably be given some kind of nice title, and a small salary to tide him over until retirement next year, but he will have no actual duties within the hospital. The alternate plans on superintendent and vice president depended on a factional fight within the Medical Center. There were those who strongly supported Dr. Cho, the present vice president, and his group, and there were those who very strongly supported Dr. Lim for superintendent and his group, and basically speaking, the majority wanted to reach some kind of balance of power between the two groups. Eventually, it boiled down to three plans.

Plan A was that Dr. Cho should be re-appointed vice president, and Dr. Lim be appointed superintendent. The second plan was that Dean Lee be acting vice president, and that Dr. Lim be superintendent. The third plan was that Dr. Cho be appointed vice president, and that the position of superintendent be determined after consultation with Dr. Cho. All three plans were voted on, and the first plan was finally adopted. Dr. Cho, therefore, has been re-elected as vice president of the Medical Center, and Dr. Lim has been appointed as superintendent of the hospital. It was a tough decision any way it was made. I personally would have preferred the plan that made Dean Lee acting vice president, and have looked around for a really neutral and able vice president to be appointed at some later date. However, that was essentially a solution of weakness, and it can be argued that there is no time for a weak solution. The ideal solution,

Dr. William P. Fenn
March 16, 1964
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to have a recognized, able, more-or-less neutral person appointed as vice president simply would not work, as we could not find any such able, neutral person at the present time.

All this took us up to about 10:30 in the evening, so we recessed to meet again on Saturday morning. On Saturday we met ostensibly to discuss President Yun's other recommendations for administrative posts in the university. This opened the door to questioning about the resignation of the Registrar and the Dean of the Home Economics College. The two were called in one at a time to explain their reasons for resigning from their positions. Mrs. Chey, the Dean of the Pusan Home Economics College, made it clear that she felt she had been betrayed by President Yun. She claimed that he had made various promises to her regarding students and control of personnel and finances. Dr. Yun claims that "circumstances" made him change his original plans, and I think it is clear that things did not work out as he had hoped. Nevertheless, it seemed to be typical of many of his actions in going ahead without consultation with the people concerned, to make important decisions.

The report of Mr. Kim, Dong Kil, the Registrar, was much more shocking. I will send the table of enrollments to you, but the key point of Mr. Kim's report was that 83 students were recommended after all other procedures were closed, and that so far as Mr. Kim knew, most of these were students who had bought their way in in one way or another. Later investigation revealed that at least 33 of these students had paid sums ranging from 200,000 won to 1 million won, in order to be accepted at school. The standard price was 500,000 won. Dr. Yun was very sharply questioned about this whole situation. His only answer was a bland statement that although of course as president he was fully responsible for the whole thing, he really didn't know anything about it. The Board then spent a great deal of time discussing what was the best way to deal with the situation. It was finally agreed that three votes should be taken: first, a vote of censure; second, a vote on whether or not to try and correct the situation; and last of all, a vote of confidence in President Yun. By this time, four of the fifteen directors, including President Yun, had withdrawn from the meeting for various personal reasons. The vote of censure was passed 11 to nothing. The Board also voted 11 to nothing to correct the situation. The details of how to correct it were left to the new Executive Committee. After some discussion, it was agreed to postpone the vote of confidence to a later meeting, inasmuch as several members were not present to participate. The meeting was adjourned to meet again on March 24. A few routine votes on appointments were taken, and by this time it was 2:00 o'clock Saturday afternoon, so we recessed.

This morning at 9:30 the new Executive Committee met to decide how to "correct" the situation. It was decided that all money should be returned to students who had paid to get in. It was also decided that all students beyond those accepted on the basis of their grades should be given conditional entrance. The terms of condition were to be left to the Administrative Council of the university. It was suggested that a C average for the year would be a suitable requirement, but this was not a decision of the Executive Committee.

Dr. William P. Fenn
March 16, 1964
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Many of the faculty have been very upset by this situation, and in the last two or three days--ever since the Board took its decision to correct the situation--I have had many phone calls and have met many faculty members who have expressed their gratitude that the Board was willing to take this stand. I really do not know how the Board will vote when it comes to the vote of confidence on the 24th. Even those who were somewhat neutral or slightly pro the president on other matters were very badly shaken by his attitude towards this whole question. He showed no consciousness of having done anything wrong or unusual or out of the way, and apparently feels much abused for doing his best for the university. As before, I am letting Sam Moffatt have a copy of this, and I hope he will write you his impressions of these meetings as well.

Best wishes to you all.

Yours sincerely,

Horace G. Underwood

HGU:kc/
cc: ~~V~~r. Sam Moffatt

120
Presbyterian Mission
APO 301
San Francisco, California
March 11, 1964

Dr. William P. Fonn
United Board for Christian
Higher Education in Asia
475 Riverside Drive
New York, New York 10027

Dear Dr. Fonn:

In some ways, this letter probably ought to wait until after our Board meeting on Friday, but as I have already been putting off this and other letters for a long time, I thought I would cut you in on the situation as I see it now. There may or may not be radical changes after the Board meeting.

As I believe I indicated in my last letter to you, Dr. Yun has become more estranged than ever from the Board in the past month or so. I think that it can be dated from the Finance Committee meeting on February 11. At that meeting Dr. Yun presented a tentative outlined budget for the University for the next year, proposing a raise in salaries for 30% or 50% (two alternatives) and other raises in expenditures, all of which added up to an operating deficit for the University for the year of 24 million won. As I have already told you, we instructed him to draw up a new plan based on a 20% increase in salary and effecting such economy and savings as he could elsewhere. The very next day he went in to the Faculty Administrative Council and at that Council meeting decided on over-selecting freshmen to the tune of 30%. The standard excuses are that all the other schools were doing it and we had to follow along or perish.

In addition to the original over-election of 30%, further students have been selected--forty athletes recommended by the Korean Government in preparation for the 1964 Olympics, about twenty or so children of faculty or other University relatives that should be accepted, and last, and most controversial, a group of some twenty or more students who were accepted because their fathers made large "contributions" to the University. This last item has caused a great deal of criticism. Dr. Yun's explanation is that the Supporters Association recommended these twenty or so students to the University, and he officially does not know what they have done to deserve this recommendation from the Supporters Association. Unfortunately for somebody, the Business Manager of the University was also a member of the Supporters Association and was the one who actually collected the money.

In addition to these two matters relating to admission of new students, there have been a number of other items about which the President has been criticized. There is a move afoot among some of the Directors to have a vote of confidence on him at this coming Board meeting. Whether such a vote will in fact be held, and if it is held, whether or not he can retain a vote of confidence remains to be seen. The Board that meets on Friday is the "new Board" composed of fifteen members under the new education law. As I see it now, about four or five of the members will back Dr. Yun rather blindly, about five members are committed to vote against him. The remaining five or six members are an uncertain quantity. Altogether aside from any personal factors that may be involved, their vote will depend upon how they judge the situation at the present

Dr. William P. Fenn
March 11, 1964
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time, whether they feel the "corruption" and other irregularities are worse than the messiness of firing the president.

As I believe I told you, I am no longer a member of the Board of Directors. What my status will be with regard to liaison with the United Board, treasurer of the Irving Trust Account, etc., I do not yet know. These matters presumably will be discussed and settled somehow or other at the Friday meeting.

On Thursday is the meeting of the Medical Affairs Committee. Again, I do not know just how this is going to work out, and I have no faintest notion what recommendations President Yun is going to make with regard to superintendent of the hospital and vice president for Medical Affairs. Many of us had been hoping that we could find a fairly strong, capable outsider to come in and knock together the heads of the two factions on the medical faculty. As of this moment, this does not seem to be possible. The presently most widely suggested solution is to appoint Dr. Kim, the man who was trained in the States by the China Medical Board, as superintendent of the hospital, and to leave Dean Lee as dean, and possibly as acting vice-president. No new vice president for Medical Affairs would be selected at this time. In my eyes this is a balancing of weaknesses rather than a balancing of strengths, but it is probably a better solution than giving the power wholeheartedly to one faction or the other at the present time. As I indicated above, these suggestions are not from Dr. Yun, and I have no idea what Dr. Yun will propose at this meeting. Parenthetically, let me add that I am still on the Medical Affairs Committee up until the meeting of the Board on Friday.

I will get this off now and add more as soon as I have more information for you.

Yours sincerely,

Horace G. Underwood

HGU:kc
cc: Sam Moffett

YONSEI UNIVERSITY
1962-1963

2

The year since last Annual Meeting has been one of great improvement for Yonsei University. On the material side, the most striking fact is that after seven years of waiting the medical college and hospital have moved into the splendid new plant on the Sinchon campus, and despite the fears that the patients would not come out so far for treatment there have in fact been more patients than ever before, ~~and~~ ~~we~~ ~~are~~ ~~deeply~~ ~~greatly~~ for this opportunity for increased and improved service in the name of our Lord. The plant consists of five major units: the Medical Science Building (medical school) donated by the China Medical Board; the five bays of the Out Patient Clinic; the Service Wing, housing the main examining and operating rooms; the ward building, largely donated by the cooperating missions and including one floor designated as the Eighth Army Memorial Chest Hospital, donated by 8th Army AFAM; and the Nurses Dormitory, donated by the women's associations of the supporting churches. Related to the hospital are the Crippled Children's Center, built by Mrs. Edward Adams several years ago and managed by Mrs. Scott until her departure, and the Church World Service Amputee Rehabilitation Center, construction of which was begun in May. On the academic campus a new classroom building will also be completed for use from the fall semester.

The morale of the institution has also improved greatly. During the first year of Dr. Yun's presidency - calendar 1962 - the reaction of the Board, led by a small, strong ~~main~~ nucleus, against the faculty excesses of the previous year led to great uneasiness and unrest in both the academic and medical faculty. With the new year there were a number of important changes in the membership of the Board, leading to some fear that there would be an over-reaction against the previous year, but the Rev. HANG, Sin-yong, minister of the Sae-mun-an Church and Vice Moderator of the General Assembly, was elected Chairman of the Board and Committee memberships were well balanced, much to the relief of most of the faculty. It looks as though the excesses of the two extremes are past - at least for now. President Yun is taking vigorous and potentially effective steps to give the faculty a sense of participation and commitment. Most important of these steps is a self-study committee of all the senior faculty, which is looking into ways to improve the effectiveness of the teaching in the university. We pray that there will soon be rebuilt a real sense of unity and teamwork among the faculty.

Real teamwork, of course, grows best from the spiritual strength of the university. It is in this area that Dr. Yun is perhaps most concerned and most active. He has taken great interest in the Faculty Christian Fellowship which was started by Dr. Van Lierop. He has taken an active part in planning the over-all religious program of the university and is probably more concerned than any President since Liberation to find Christians for the faculty. The Religious Emphasis Week this June was most effectively led by the Rev. LEE, Sang-Kun of Taegu and resulted in 18 baptisms, 38 joining the church and decisions for Christ.

Among the Presbyterian missionary staff, Mr. Underwood has been appointed Assistant to the President and Dr. VanLierop is Acting Dean of the College of Theology. We are grateful for the work of Dr. Robinson, and deeply regret the loss of Dr. and Mrs. Scott, who have been called to India.

Attached is a statistical table showing the number of students, the number of patients treated and the amount of free care given in 1962. It should be specially noted that enrollment has held approximately steady for the past several years.

Yonsei University - p. 2

We rejoice in the progress that the university is making and request your prayers that this institution may be fully restored to unity and strength so that it may more effectively continue to serve the Korean people and the Korean Church.

Respectfully submitted

Horace C. Underwood
Samuel H. Moffett

The Education Study Committee voted to present to the Mission the following resume of the events at the Yonsei Board. This has been seen by both Mr. Underwood and Dr. Moffett, and endorsed by them as presenting a true picture.

Dr. Yun, the President of Yonsei, believes in strong authoritarian administration.

In the Board of Directors of Yonsei in the year 1962 defacto control was held by an executive committee largely composed of similarly-minded people. Between then they attempted to re-establish the status quo of before the so-called April Revolution of 1960. Whether by design or coincidence, a number of faculty members involved in the troubles of the previous year left the faculty.

The whole situation caused great unrest and concern among both the academic and the medical faculties. At the end of 1962 there was something of a revolution against this ruling group.

A number of changes in the composition of the Board both reflect this and facilitated it. Horace Underwood replaced Edward Adams; Maud Jensen replaced Finis Jeffery; Kang Sin Myung was reappointed chairman over opposition. Two new Methodist Church representatives were appointed by Bishop Lee, who represents the extreme of the camp in opposition to the former ruling group -- although it should be noted that in the issue under discussion these two men voted on opposite sides.

The most critical area was the alumni representatives.

On the Yunhi side the alumni council attempted to replace both its representatives although only one vacancy existed -- but then in March the second alumni representative died, leaving two legitimate vacancies. The Alumni council elected two men, both representing the camp opposed to the former ruling group. The first is a Christian of long standing about whom there has never been any question. The second is married to a Christian and has attended the Chongkyo Methodist Church with real regularity, although probably not every Sunday of the year.

On the Medical side, election was postponed until the regular Alumni Meeting of February 25th (1963). At that meeting the incumbent member of the Yonsei Board, concurrently chairman of the Severance Alumni Association, and himself a member of the former ruling group on the Yonsei Board, put into nomination himself and another candidate generally regarded as having been nominated as a pushover alternative. However, the other candidate was elected by a very thin majority.

Later information indicates that this man in the past had had two wives, although one is now dead and he had legitimized the entire family some time previously to these events. He had had church connections many years ago but recently had had little to do with the Church.

In the previous December the University had sent notices to the alumni associations requesting elections to the Board of Directors. When the above elections were received by the Board for Board confirmation, the Board took two actions. It reiterated that the Charter provision on "living in accordance with the teachings of the Christian Bible" should be interpreted to mean being a baptized Church member in good standing. (The Board made this definition, which is incidentally the English wording of the Constitution, from the position that the judgment passed by the Church is a fairer standard of "living in accordance with the teaching of the Christian Bible" than any practicable alternative.) They also decided to request a certificate of the Church membership of the candidates.

For the Yunhi alumnus there was a certificate of good attendance from the Chongkyo Church minister. For the Severance alumnus there was a certificate that he was a "won ip kyo-in" in a Presbyterian Church -- that is, a member of the congregation who had not yet taken the first step towards baptism by becoming a catechumen.

These papers were sent back as inadequate.

New certificates were forthcoming that the Yunhi alumnus was a baptized member of the Chongkyo Church and that the Severance alumnus was a baptized member of a Methodist Church near his home in Yungdeungpo.

Subsequent investigation revealed that the Yunhi alumnus was accepted as a catechumen one Sunday and was baptized two Sundays later, not at a regularly-scheduled service for baptisms. The Severance alumnus had been baptized by a small church connected with an orphanage which he was assisting, again not at a regularly-scheduled service for baptism.

In the Board, Bishop Lee insisted that these baptisms, though unusual, were legal according to Methodist discipline. Mrs. Jensen, a member of the Board, is the missionary responsible for the Yungdeungpo district. She reported that she had had long conversations with both the Severance alumni representative and the minister of the church that baptized him, and that although she recognized that the timing of the baptism was determined by the circumstances, she was convinced that the baptism was both legal and sincere.

The matter was referred to the Personnel Committee of the Board, which refused to take action and referred it to the Executive Committee, which in turn refused to take action and referred it back to the Board.

At the meeting of the Board the Rev. Yu Ho Choon was present as proxy for the Rev. Chun Pil Soon. The Rev. Mr. Hammond of the United Church of Canada was absent. The Rev. Mr. George Sidwall of the Methodist Church was absent partly for illness but mostly because he thought he had no vote. However, the Ministry of Education had just approved an amendment to the Constitution allowing proxies to vote.

After long and rather bitter discussion, in which two of the major issues were the University's relations with the alumni and the faith and internal discipline of the Methodist Church, Mr. Yu Ho Choon declared that the Presbyterian Church representatives would abstain from voting.

Voting was to be by secret ballot.

Mr. Underwood asked whether abstentions were to be counted. The Chairman, Mr. Kang, Sin Myung, ruled that they were not. Ballots were cast. Before the ballots were opened Mr. Yu Ho Choon pointed out that the Charter provided that a majority of those present was required to pass any action, and the Chairman accepted this ruling. The ballots were then opened, showing seven voted in favor of confirming the elections, six against, and two blank ballots. The Chairman did not vote. The Chairman ruled the motion lost.

After some discussion of the form in which this decision should be conveyed to the Alumni Associations, one of the members moved to reconsider. (This man is supposed to have been one of the eyes, thus on the losing side, but because the ballots were secret, this was not available information, and his right to make such a motion was not challenged.) This vote to reconsider passed. Its legality was not challenged.

Mr. Underwood moved and the Board voted by voice vote that in the next balloting those abstaining should be considered to be absenting themselves from the meeting. This vote too was not challenged.

Ballots were again cast, and showed seven in favor of confirming the elections and six against. The Chairman declared the motion passed. This ruling was unchallenged.

It was then unanimously voted that hereafter any election to the Board may not be confirmed by the Board unless the person in question has already been a baptized Church member in good standing for one year or longer at the time of his election by the body he represents.

Dr. Yun's position has been against the action of the Board. In this his personal preferences run parallel to his concern for a good Christian witness and good relations with the Church.

Three important considerations appear to be:

- 1) the propriety of shot-gun baptisms
- 2) the propriety of using problems of Church affiliation as a tool in factional maneuvering
- 3) the relations of Yonsei with the Presbyterian Church, with whom this affair cannot but weaken the ties.

Dr. Moffett says: Those who after the Board meeting raised the loudest cry of protest were those who at the Board meeting knowingly refused to cast the ballots which would have won the matter for them. Had any who voted nay been the ones to raise this hue and cry, their good faith would be less subject to suspicion in unsympathetic quarters.

Dr. Moffett and Mr. Underwood took opposite sides in the debate at the meeting of the Yonsei Board, and voted on opposite sides.

They are in agreement that nothing can be gained by further actions regarding this matter. Each has expressed his hope that the Mission would decide to take no action.

The Education Study Committee has, however, voted to recommend instead that the following action be taken by the Mission:

Recommended

1. To express our profound concern upon the unfortunate circumstances of the late meeting of the Yonsei Board.
2. To express our gratitude for the action of the Yonsei Board insuring against the repetition of such circumstances.
3. To assure the Presbyterian Church and Yonsei University of our gratitude to God for Yonsei University, and of our prayers for its continuing Christian witness.

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Later information indicates that this man has not had any two wives, although one is now dead and he had legitimized the entire family some time ago due to these events. He had had church connections many years ago but recently he had little to do with the church.

In the previous calendar to University he sent notices to the Alumni associations requesting elections to the Board of Directors. When the above elections were received by the Board for Board confirmation, the Board took two actions. It reiterated that the Charter provision on "Living in accordance with the teachings of the Christian Religion" did not extend to mean being a baptized ~~1844~~ Church member in good standing. ((The second third action, which is incidentally the same as the word in the constitution, from the position that the judgment issued by the Board is a matter of "Living in accordance with the teachings of the Christian Religion" is a practical alternative.) They also decided to remove a candidate from the Church members in of the candidates.

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The matter was referred to the General Committee of the board, which refused to take action and referred it to the Executive Committee, which in turn refused to take action and referred it back to the board.

At the meeting of the Board the Rev. W. H. Choon was present as proxy for the Rev. Choi Kil Seon. The Rev. Mr. [unclear] of the United Church of Canada was absent. The Rev. Mr. George Sitwell of the Methodist Church was absent partly for illness but mostly because he thought he had no vote. However, the Ministry of Education had just approved an amendment to the Constitution allowing proxies to vote.

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Voting was to be by secret ballot.

Mr. Harwood asked whether abstentions were to be counted. The Chairman, Mr. K. M. [unclear], replied that they were not. Ballots were cast. Before the ballots were opened, Mr. W. H. Choon pointed out that the Charter provided that a majority of those present was required to pass any action, and the Chairman accepted this ruling. The ballots were then opened, showing seven votes in favor of confirming the elections, six against, and two blank / ~~the~~ ballots. The Chairman did not vote. The Chairman then ruled the motion lost.

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They are in agreement that nothing can be gained by further actions regarding this matter. Each has expressed his hope that the Mission would decide to take no action.

The Education Study Committee has, however, voted to recommend instead that the following action be taken by the Mission:

Recommended

1. To express our ^{profound} ~~deep~~ concern upon the unfortunate circumstances of the late meeting of the Yonsei Board.
2. To express our gratitude for ~~the~~ the action of the Yonsei Board insuring against the repetition of such circumstances.
3. To assure the Presbyterian Church and Yonsei University of our gratitude to God for Yonsei University, and of our prayers for its continuing Christian witness.

July 17, 1962

Mr. Horace G. Underwood
c/o Mr. Davison
1216 Verailles Avenue
Alameda, California

Dear Horace:

Much as I hate to admit it, we sure do miss you. We'll get out the band for your arrival on or about August 16.

Let me give you just a brief rundown on the situation at Yonsei as I see it. I am still not entirely caught up on all the changes that have taken place. Besides, in the past I have always relied on you to tell me what the score is. But for what it's worth, it looks to me as though the Board of Trustees is in the hands of four men who have been pretty much running things their own way since at least last March, 1962.

The four men are: Lee Yi Doo, the two Dr.'s Park (M.D.) and Chun Pil Soon. At the March meeting of the full Board, after most missionary Board members had left, they suddenly produced a complete new slate of committee members, including the Executive Committee, and passed it, giving the Executive Committee power to appoint all other committees as needed. They then proceeded to run away with the Medical Committee, and have produced quite a revolution at Severance.

At Severance they put in as medical vice president Dr. Cho Tong Soo -- a good man, actually, but pretty much under their thumbs, I would guess. Ken Scott is much distressed at what he thinks are signs of secularization at the hospital. Dr. Koh has been bypassed with the merger of the office of hospital vice superintendent and business manager, and the appointment of a man to that post recommended by the clique. He in turn has fired two department chiefs, Kim Yong Hyon, head of the General Affairs section, and Lee Eung Yul, head of the treasury. Both were church officers. Two new appointments have been made to these posts of men with only the vaguest of Christian connections.

I am not quite so worried as Ken Scott, who has been pushing me to call a special meeting of the Board on petition to review what the clique has done these last few months. Actually, the two men who were dismissed, although they were church officers, seem, upon investigation, to have been guilty of financial irregularities. I agree with Ken, however, that the new appointees are not much in the way of Christians, although they hastily joined the ROK Church when we began to investigate. I think, however, that we can bring pressure to bear on the clique through Chun Pil Soon to safeguard Christian interests.

Mr. Horace G. Underwood
July 17, 1962
Page 2

Moreover, from the long-range point of view, I think we can depend upon President Yun, who impresses me very favorably, to prove to be a stronger influence than any temporary clique in the Board. He will need, however, all the missionary support we can give him.

Since I have been switched to the Medical Committee, I have been tied up with medical matters and am not really familiar with the University section yet. But I will enclose a copy of department heads for your information. I am very sorry that Leo Song Hwa has been dismissed. I think the Board should have allowed him to resign for reasons I will explain to you later. Unfortunately, some Board members still seem very vengeful.

I think when you return, you should begin to investigate the possibility that you might be more valuable to Yonsei on the Board than on the faculty. I do my best, but I am not really a very good substitute for you. I was talking to your brother Dick about this, and he thinks we might find some technicality by which you could serve on the Board and still teach at the University. This would be the best solution of all.

Hurry back.

Yours,

Samuel Hugh Moffett
Commission Representative

SHM:ko
Encl.

YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

November 24, 1960

Dr. William P. Fenn
United Board for Christian
Higher Education in Asia
475 Riverside Drive
New York 27, N.Y.

Dear Dr. Fenn,

Another installment on the school situation, though again we are approaching a crisis of some sort and everything may be changed in a day or two. I shock myself to realize how long it has been since I wrote you.

The sit-in strike lasted for almost exactly four weeks. During that period there was one day of very rough demonstrations before Dr. Paik's house and Mr. Sauer's house, as a result of which seven loyal members of the faculty (including the Vice-President and Dr. Ha Tae KIM) resigned in protest over the "barbarous acts" of the students at the instigation of the striking teachers. A group of the alumni then started getting busy trying to find a solution to the problem. They came up with the idea that we "re-examine" the cases of the three men who had been fired. There were a number of hidden conditions - about which there is now some argument. The alumni asked that we take back at least one of the men as a gesture of good will. The Board understood that the alumni would find other jobs for all three so that the taking back would be only a gesture, not a fact. Also, the alumni were to arrange so that the seven could return. These proved to be irreconcilable conditions. In any case, the Board reconsidered the cases for most of two days and finally voted on them one by one. The votes were 14-0, 12-2 and 8-6 for reaffirming the firing of the three men.

This made the striking faculty angry all over again and ^{2 weeks ago} last week they issued a statement that they could not continue on the same campus with the seven nasty teachers who said such bad things about the students. This instigated a group of students to persuade them not to leave the school - the students would see to it that the seven did not return to the campus. To this end a group of students broke up several lectures, so I called them in and warned them that I would not tolerate such action. We also posted a notice to this general effect. However, two days later they did it again, so I dismissed three of the leaders.

Jim

YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

- 2 -

The next morning the group of students that has been leading the fight right along called a meeting and decided to demand that I reinstate the three. I had gone in to town that morning for another meeting and was not there to receive their demands. I am sure most of the students did not intend anything but to make demands. I am quite sure that several of the leaders intended from the first to go to extremes. In any case, a number broke into our house broke all glass they could see and pretty well gutted the inside. They then went to the Embassy to demand that Dr. Sauer and I be returned to the U.S. Next they broke up Dr. Sauer's house, and visited the Vice President's house. The government had previously determined to take a strong stand on student demonstrations and so arrested about 50. The next day several hundred students gathered to march on the police station to release the jailed comrades, but using strong force for the first time since April, the police broke up the march and arrested about 150 more. Things have been stewing ever since.

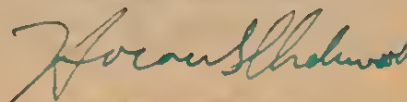
Tuesday at a meeting of the Board of the University we accepted a recommendation from the Ministry of Education to have the teachers investigated by a panel composed of Directors, Alumni and non-involved teachers. This is naturally meeting some opposition from the striking teachers as being one sided. We are still not out of the woods by any means, but things are looking up a little.

Seventy seven of our students were released yesterday, and the remaining 108 are coming before the judge on Monday to decide whether they will be released in our custody while waiting trial, or whether they must stay in jail. The judge is said to be very harsh, and the government's policy is to be strong. Although I approve using a firm hand, I think it will breed more reaction than respect to treat the students unusually harshly.

Most of this letter was written last week, but never got off, so I have brought it up to date. I am very sorry it is so late.

Please keep us in your prayers, with the special hope that it may somehow work out in the long run for the strengthening of Yonsei as a Christian university in Korea.

Yours sincerely,



Horace G. Underwood
Acting President

Copies to: Dr. Brumbaugh
Mr. Little
Dr. Moffett

YONSEI UNIVERSITY
SEOUL, KOREA

RECEIVED
SEP 21 1960

OFFICE OF
THE PRESIDENT

RICHARD H. BAIRD

September 19, 1960

Dr. William P. Penn
United Board for Christian Higher Education
in Asia
475 Riverside Drive
New York 27, N.Y.

Dear Dr. Penn,

In a situation that is changing from day to day it is a bit futile to write at any given point, but at the same time it is hardly fair to leave you in the dark concerning the various developments.

In May the faculty formed a committee and prepared a "Suggested Reorganization" for the university that would have put essential control into the hands of the faculty. The Directors studied this and proposed that it be discussed in a joint committee. Because Dr. Paik was leaving for Taiwan at that time for an international meeting, this was interpreted as a device to evade the issue and some of the faculty went on strike. In retrospect, we made our mistake here, but in any case we agreed to certain matters that we did not want to agree to. During the summer two of the teachers agitated wildly in various ways, and so they were fired at a meeting of the Board on August 24th. A third was fired for not divorcing his wife before he started living with another woman.

The suddenness of this action caused a strong reaction in the faculty. It was strongly hinted, however, that if the persons in question (in actual fact, only one of the agitators was in question, the other had a new job and the non-divorcee was out) presented new evidence or a suitable apology the cases might be reconsidered. No such thing was produced so the Board refused to reconsider. Since that time things have gone badly downhill. A group of faculty started issuing increasingly strong statements and finally went on a sit-in strike last Friday, to be joined Saturday by another group. The students have been agitated by their teachers so that except for Theology and Business Administration there have been no classes all last week. We believe that the majority of the students want to go back to classes - a couple of attempts to get official student strikes going have failed. There was to be a meeting this morning at which we hoped that this majority would make itself felt. However, the mass meeting did not come off and a group set off downtown to demonstrate. There now about 200 in front of the National Assembly.

As you might expect, there have been all sorts of charges brought against the university in the stream of broadsides that have been issued by the fighting teachers and students. Last Thursday or Friday there was a strong anti-American tinge to some of them, but that seems to have been very poorly received by the public and has largely died down. I believe they stem primarily from one man.

The teachers, students and public believe, or pretend to believe, that the basic issue is the right of these teachers to have been heard before they were fired. (I must admit we made a mistake at this point) The administration and

YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

- 2 -

Directors believe that the basic issue is who shall have ultimate control of the university - the faculty or the Directors. Even more simply - are we to submit to a rule of mob action.

It is a very distressing situation, partly blundered into, but partly building up since spring. There is a strong element on the faculty who does believe that although the Directors may be asked to provide the budget, all the other affairs are really the province of the faculty.

I will try to keep you informed of developments. I strongly suspect that our sit-ins will start a hunger strike tonight, in which case things may get worse before they get better. We may even have to close the school for a while, though it is virtually closed now. Please keep us in your prayers.

Yours sincerely,



Horace G. Underwood
Acting President

Copies to:

Dr. T.T. Bruzbaugh
Dr. Henry Little
Dr. Richard Baird

OFFICE OF
THE PRESIDENT

YONSEI UNIVERSITY
SEOUL, KOREA

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MAR 25 1960

RICHARD H. BAIRD

March 22, 1960

Dr. Richard H. Baird
Field Representative
The United Presbyterian Church
in the U. S. A.
C.L. S. Building, Seoul

Dear Dick:

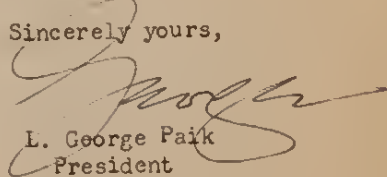
Thank you for your letter of March 18, together with the enclosed HW22,000 to cover air passage from Seoul to Pusan for you and Mr. Dan Pattison. I will turn this over to our Treasurer for adjustment of Mr. Pattison's expense account in the University.

It was a great pleasure indeed to have Mr. Pattison and you on this trip. It is needless to say his coming was very helpful and we are greatly indebted to the Commission for sending him to Korea and to Mr. Pattison himself.

You may be glad to know that the United Board has accepted the recommendation made by Mr. Pattison to make an increase of \$84,000 in addition to their original commitment. This does not solve our problem entirely but we appreciate the hearty cooperation of the Boards in New York and the constructive recommendations made on our behalf by him.

With many thanks, and warm personal regards.

Sincerely yours,


L. George Paik
President

LGP/na

F

YONSEI UNIVERSITY
SEOUL, KOREA

OFFICE OF
THE PRESIDENT

July 24, 1959

Dr. Richard H. Baird
Commission Representative
United Presbyterian Mission
C. L. S. Building, Seoul

Dear Dick:

I have before me two communications from you and I wish to express my sincere thanks for both of them.

The first one is your letter with check for HW1,350,000 which the Commission has granted for the relief of eight children of Christian Martyrs who are students in our University. As you have noted in our reports some of these Christian martyrs gave their lives during the Japanese occupation and others during the Communist invasion of Korea. Three of them are in Medical School, two in the Science-Engineering College, and one in each of the Departments of Political Science and Law, Business, and Liberal Arts. We will award these amounts to them according to the conditions of the grant. Please accept our sincere thanks for this generous assistance to this worthy students and children of our Christian martyrs.

The other communication is from you on the action of the HDSEB. I also wish to express my appreciation for the grants made as I originally requested. We are glad the HDSEB saw it fit to grant us these amounts. I will inform the branches of the university concerned on the grants made for our needs for the coming academic year.

I have received from Miss Ferguson information that the Presbyterian Commission advanced \$50,000 toward our auditorium building, and it was a great relief to me. I am very grateful to the Commission and officers for this.

I know that Dr. Soon Kak Hong left for the United States under a scholarship grant of \$3,000 from the Commission. We were happy that the doctor could have this privilege. The \$2,500 requested for scholarship was intended for use here on the field - to match what the Methodist Mission Board has been doing for us. We understand the Methodist Mission is going to withdraw this grant if ~~and when~~ the Presbyterians do the same. We will point out to our Methodist friends the grant that you ^{made} made to Dr. Hong and others that the Commission has given for our medical staff.

With many thanks for your splendid cooperation.

Sincerely,


L. George Paik, President

LGP/na

July 21, 1959

Dr. L. George Paik
Yonsei University
Seoul, Korea

Dear George:

The Hyup Dong Sa Eup Boo met as scheduled and your letter was presented to them.

The \$5,000. as Presbyterian share of the annual current grant of the central campus (\$20,000. total requested of the United Board) was approved.

For the Medical Complex I note you are asking of the United Board a total of \$50,000. for current grant. As the Presbyterian share of this the Hyup Dong Sa Eup Boo has approved \$10,000. This (like the \$5,000. for the central campus) is the same as last year. In our request the \$10,000. is distributed as follows:

Severance Union Medical College	\$2,000.
Severance School of Nursing	1,000.
Severance Hospital	7,000.
Total	<u>\$10,000.</u>

Through some slip the Capital requests of \$100,000. for completion of the Auditorium and \$50,000. for the Gymnasium were not put on the Capital request list. I will see that these are presented at the October meeting.

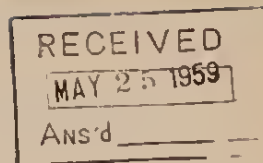
In regard to the request for \$2,500. for scholarship it was pointed out that Dr. Soon Kak Hong, M.D. of Yonsei has received a \$3,000 scholarship in 1959. In fact, Dr. Hong left only last week to take the English Language Institute Course at Michigan University before going to take advanced studies in medicine at Pennsylvania University Medical College in Philadelphia. This request came to us from Severance Union Medical College.

Sincerely,

Richard H. Baird

RHB:mas

YONSEI UNIVERSITY
SEOUL, KOREA



OFFICE OF
THE PRESIDENT

May 22, 1959

Dr. Richard Baird
Field Representative
The United Presbyterian Church in the U.S.A.
C. L. S. Building, Seoul

Dear Dick:

In accordance with the Board Action of May 2, 1956, I take pleasure in submitting to you the request from the Board of Directors of Yonsei University for financial assistance for the academic year, 1959-60. The Board of Directors met in an annual meeting on April 30, 1959 and took the following action:

59/6 - The (field) Board of Directors requests the United Board for \$100,000 for the completion of the Auditorium, \$50,000 for the Gymnasium (HW 70,000,000 to be raised locally), and \$20,000 toward current expenses.

The Medical Complex Committee of Yonsei University, at its meeting on April 29 and approved by the Board of Directors the following day, voted to submit a request to the United Board for an annual subsidy of \$50,000 for the entire medical complex for the academic year 1959-60. The medical complex committee also voted to make an appeal to the Methodist and Presbyterian Boards for \$2,500 each for scholarship fund for the coming year. This was provided by the Methodist Church earlier, and we are requesting the Presbyterian Church to do the same.

Furthermore, I also wish to add the annual appropriation toward support of these institutions. The Presbyterian Board has been allocating \$5,000 toward current expenses of the central campus in Shinchon and this amount will form part of the \$20,000 we requested through the United Board as stated above. The Medical Complex does not ask any separate item for its current operations because the \$50,000 does include current expenses as well as the annual subsidy to the Hospital and College.

These requests do not include the Medical Complex Building program needs. This is separately handled by the Building Committee through the United Board. I think some of these items may be the subject of discussion at the HBSEP while some of the items will be dealt with in New York. I sincerely hope you will help expedite this request in that the New York office will have full information, and that the HBSEP will also understand our needs. I certainly appreciate your good offices in presenting our needs to these bodies so that we will not have the unfortunate unilateral action taken by the HBSEP last year.

With personal regards, I am

Sincerely yours,


L. GEORGE PARK
President

LGP/na



Presbyterian Theological Seminary
Chapel-library extends to the right

For letter mail:—	Bulk mail:—
(1st class only)	
Presbyterian Mission	Presby. Mission
APO San Francisco	Internat'l P.O.
96301	Box 1125
	Seoul, Korea

December 15, 1965

Dear friends:

How good it is to be in Korea and teaching full-time again. After four years as Commission Representative Sam has happily turned over the desk to our Andong colleague, Stan Wilson, and is back in his professorship.

Dramatic changes have taken place at the seminary. We have called our first full-time woman professor. Mrs. Sun-Ai Choo will head the Dept. of Christian Education with its 20 women students, and Eileen will assist her. What a break-through this is can be seen from the fact that the General Assembly was willing to seat two leper delegates this year but still excludes women!

The caliber of the student body is better than ever. 91 of our 215 students have completed college and for the first time in years we have the physical capacity to train college graduates. We finally have a library and chapel. Moffett Hall, a gift of First Church, Oklahoma City, is the first-fruits in Korea of the 50 Million Fund. It is named as a memorial for Sam's father who started the seminary in his home 64 years ago. The top floor is a beautiful chapel; the two lower floors are library, with stacks for 70,000 volumes.

That gives us only 63,000 to go. We have 6000 now. In 1959 we lost every book we owned. But we are painfully building back up with help from friends, seminaries (Union in Richmond, Princeton and Fuller) and the Theological Education Fund. Best of all was a gift from the libraries of two who meant much to us in seminary days, the late professors Edward Roberts and Howard Kuist. The first visiting lecturer in the new building was another Princeton friend, Dr. Charles Fritsch.

This month 86 new graduates will join our 1700 alumni now serving the Lord in the world's neediest mission field, the continent of Asia, where only 1 in 380 is a Protestant, compared to 1 in 3 in North America. One of this year's graduates is the grandson of a man who stoned father in the streets 70 years ago.

Christmas is almost here—a bleak one for the 15,000 refugees Eileen has been trying to help. Forced by floods to move into unprotected tents they are crying for straw bags to protect their flimsy shelters from the winter winds. Each tent has to hold four families. A four-year-old baby died of cold and hunger there two days ago. How many more tragedies there have been no one knows. So we do not quite feel like saying, Merry Christmas. Except that there is joy at all times, everywhere, in Christ.

Sincerely,

Sam and Eileen Moffett

Sam and Eileen Moffett



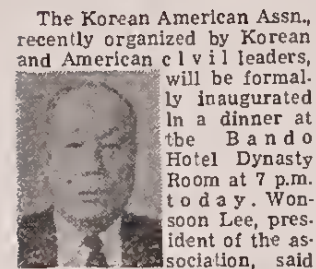


1965?

I thought
when he was speaking
of the
all the
I had no idea
was
least to die

God Bless You
The Billy Graham

ROK-American Assn. To Inaugurate Today



W. Lee, president of the ROK-American Assn., recently organized by Korean and American civil leaders, will be formally inaugurated in a dinner at the Bando Hotel Dynasty Room at 7 p.m. today. Wonsun Lee, president of the association, said the organization aims primarily at strengthening friendly ties between the two peoples through active educational and cultural programs.

He said that the association will carry out effective programs to promote scientific and trade developments as well as benefit programs.

In addition, he said, it will hold lectures on Korea and the United States for the general public and promote organized trips.

"We have organized carefully with emphasis on the qualities of each member and efficiency of the association activities," he said.

That is why, Lee said, it took one year to organize the association. He is a resident of the United States for 40 years and is president of the Korean Marine and Mining Development Co.

The association's two vice-presidents are Dr. Helen Kim chairwoman of Ewha Women's University's board of directors and Dr. Samuel Moffett, representative in Korea of the United Presbyterian Church.

The association's other officers include Secretary Frank Ryan, director of the Korean Foster Parents' Plan, and Treasurer Samuel Whong, a longtime Korean resident of the United States.

Its directors are Msgr. Geo. M. Carroll, Doo-sun Choi, Frank Cheung, Robert A. Kinney, Bernard J. Lavin, Col. Robert Lowe, Carl Miller, Chun-suk Oh, Esther Park, G. H. Schmidt, and Chino You.

Foreign Minister Tong-won Lee and American Ambassador Winthrop G. Brown are among those invited to the inauguration dinner.

Russ Fork over Second Payment Of \$3.5 Million

UNITED NATIONS (UPI)—The Soviet Union Wednesday paid another \$3.5 million on its U.N. debt, but an official said it was far short the amount the Russians must pay to escape loss of their General Assembly vote. Of the second Soviet payment in recent days it brought the total since the Christmas recess to about \$4.8 million.

But it left a further \$21.7 million to pay before the Soviets are out from under the threat of Article 19 of the U.N. Charter, which provides for a vote lift if a nation is two years in arrears.

Secretary-General Thant Wednesday continued to negotiate a settlement of the financial deadlock caused by the Soviet debt. He called in U.S. Ambassador Adlai E. Stevenson and Soviet Ambassador Nikolai Fedorenko for joint meetings.

Things Korean Vastly Different Today

U.S. Official Recalls Tour of 1935

The Koreans of 1965 and 1935 are two vastly different entities according to a reminiscence Robert A. Kinney, international relations officer, Civil Affairs Section (J-5) U.N. Command/U.S. Forces Korea.

Japanese military forces were using the Korean peninsula as a bridge to the mainland to facilitate their expansion into China when Kinney first came to Korea to serve as principal of the Seoul Foreign School in 1935. The government and economy were completely Japanese-controlled and the Koreans were being utilized mainly as "hewers of wood and drawers of water."

Kinney remembers the Seoul of 1935 as "a fairly compact, provincial city of about 500,000 people, with more ex-carts than automobiles on the streets." Today, Korea's capital is a sprawling, heavily congested metropolis with 3.4 million inhabitants and a relatively cosmopolitan atmosphere.



CHANGES OF KOREA—Robert A. Kinney, international relations officer, Civil Affairs Section (J-5), U.N. Command, reviews pictures he took in Korea spanning the years 1935-41, 1946-47, and 1949-51. Serving his fourth tour in Korea, Kinney has observed Korea in four stages of development.

"Back in the 1930s the Communists had not yet drawn their iron and bamboo curtains over the Far East and a favorite vacation trip for visitor to Seoul was the 30-hour train trip, or four hour plane flight, to Peiping, China," Kinney remarked.

"One also could board the twice-weekly International Express at Seoul Station for a 10-day train trip to Paris, via the Trans-Siberian Railroad," the veteran humanitarian added.

Kinney pointed out the educational opportunities for Koreans were fairly limited during the period of Japanese occupation, but since liberation in 1945, educational facilities and the number of students in Korea have been expanding rapidly.

Reflecting on the 1930s, he commented that over one half of the Koreans were illiterate, but illiteracy has been greatly resolved during the past 20 years.

Kinney spent two years in Korea and two years in China between 1935 and 1941 as a teacher and as an observer of Japanese colonial policies. After the 1945 liberation of Korea, he returned to Korea as a member of the U.S. State Dept. In 1946-47, he served with the U.S. staff on the U.S.-USSR Joint Commission, which had the mission of uniting the peninsula and establishing an independent Korean government.

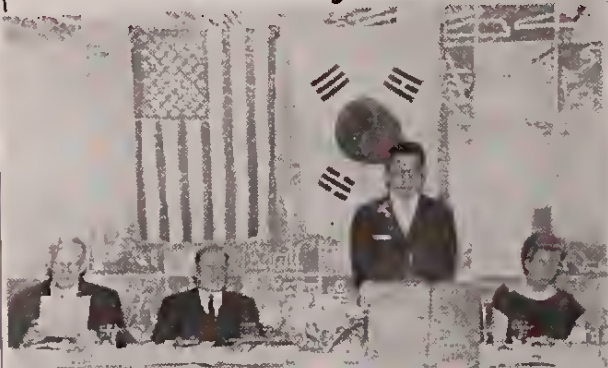
Korean unification remains a major U.N. problem. "It is sometimes forgotten these days," Kinney remarked, "that the Communists tried and failed to take over south Korea through subversion, terrorism, guerrilla warfare, and military uprisings before they launched their full-scale military aggression into the Republic of Korea in June 1950."

Kinney recalls that when the Japanese were evacuated from Korea in 1945, few Koreans were prepared to assume the difficult responsibilities of administering their government and managing their economy.

Kinney added that there was an acute shortage of experienced Korean technicians in almost all fields during this period, while currently "Koreans operate, with increasing efficiency, all phases of the expanding Korean economy with relatively little foreign technical assistance."

Kinney returned to Korea in 1949 with the Economic Corporation Administration and served as American secretary of the ROK-U.S. Economic Stabilization Committee from 1949 to 1951. He received the U.S. Presidential Medal of Freedom for his work in north and south Korea during the first year of the Korean War.

KAA Inaugurated



PROMOTION OF FRIENDSHIP — Foreign Minister Tong-won Lee (third from left) is shown delivering his commemorative message in a ceremony marking the inauguration of the Korean-American Assn. at Bando Hotel Friday evening.

Korean-American Assn. Beholds Initiation in Opening Ceremonies

"Through this newly-organized association the relation between Korea and the United States will be further promoted hereafter."

Minister of the Foreign Affairs, Tong-won Lee made this remark in a ceremony held on the occasion of the inauguration of the Korean-American Assn. (KAA) at the Dynasty Room in the Bando Hotel Friday evening.

Minister Lee continued, "Aside from the political and economic cooperation between the two countries, this association will help solidify the cultural and social relations and will render considerable help in mutual understanding."

Members of the Korea American Assn. include prominent scholars and businessmen and U.S. personnel sta-

tioned here.

Ambassador Winthrop G. Brown of the United States of America who is an honorary president of the association said in the ceremony that the formation of the association marks another milestone in further developing the close relationship of the countries and our bond of friendship will be constantly strengthened through this kind of contact among citizens and civic leaders of both nations.

The association's vice presidents are Dr. Helen Kim, chairman of the Ewha Women's University board of directors and Dr. Samuel Moffet, representative of the United Presbyterian Church in Seoul.

As a non-political and non-religious and non-profit organization the association will beef up the cultural and economic ties between Korea and the United States through holding regular seminars, informal talks on mutual interests, social gatherings, art and commercial exhibits, and concerts.

The association now has over 160 Korean and American members.

65-6
Jan. 15, 1965

Address by Ambassador Winthrop G. Brown
At the Inaugural Meeting of the Korean-American Association,
Bando Hotel, January 15, 1965.

Text

It gives me great pleasure tonight to be present at this inaugural meeting of the Korean-American Association. I want to congratulate not only Mr. LEE Won-soon, who has devoted so many long hours of unstinting labor in order that we might be meeting together here this evening, but all of you who have worked together so diligently to organize on a more formal basis ties which have been in existence for almost a hundred years.

For a long time, large sections of the American public have taken a particular and special kind of interest in Korea. As you all know, beginning in the 19th century, American missionaries were attracted to Korea and the results of their work are widely visible. Many Korean leaders in the struggle for independence were American educated and several of them spent many years in our country waiting for the opportunity to serve their own land. The trials faced by Koreans and Americans during the Korean War bound our two peoples even closer together. And in the past decade, more and more Koreans and Americans have been engaged here together in the great tasks of rehabilitation, reconstruction, and building not only for today but for the benefit of the coming generations.

I should like to recall some of the highlights in the history of Korean-American relations and to offer some reflections for the future.

A century ago Korea was still a hermit kingdom, almost entirely unknown to the western world. Although some American sailors shipwrecked on the shores of Chosun were treated kindly and guided to China, others, like the ill-fated crew of the "General Sherman" which went aground in 1866, lost their lives. Incidents like the latter spurred the desire of the United States government to negotiate a "shipwreck" convention as well as a commercial treaty. After several false starts, the United States became the first western nation to conclude a treaty with Korea, that negotiated by Commodore Robert Shufeldt in 1882. At the beginning of their treaty relations, the United States looked upon Korea as an independent state. During the negotiations the Chinese Governor-General, Li Hung-chang,

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wanted included in the treaty the phrase, "Chosun being a dependent state of the Chinese Empire," but Commodore Shufeldt would not accept such a phrase. The treaty as signed provided for the appointment of diplomatic and consular representatives; permitted United States vessels in distress to enter any port or harbor of Korea; extended to U. S. citizens in Korea the protection of the local authorities; and specified that Korean subjects could pursue their "various callings and avocations" throughout the United States, although such activities by U. S. citizens were limited to the open ports of Korea.

American representatives arrived in Korea at about the same time as did representatives of Russia and Great Britain. At this period in history, the United States was not yet a great power and it still hewed closely to its original course of neutrality and no foreign entanglements -- or as few as possible. In 1894 and again in 1904, though the United States made great efforts to preserve peace in the Korean peninsula, it would take no military action to prevent either the Sino-Japanese War or the Russo-Japanese War. In 1905 President Theodore Roosevelt offered his services as mediator in the latter conflict, and consequently the peace treaty between Russia and Japan was signed at Portsmouth, New Hampshire. Among the many clauses of this treaty was one which recognized "Japan's paramount political, military and economic interest" in Korea.

A number of people recently have expressed to me their fear, and I have seen this repeated in newspaper articles and editorials, that the United States, in advocating normalization of relations between Korea and Japan, intends once more to turn its back on Korea when such normalization occurs. But history does not repeat itself. The world of 1965 is a very different place indeed from the world of 1905. And the United States of 1965 is a very different United States -- keenly aware of its worldwide responsibilities and commitments and determined to do its best to establish a community of prosperous, independent nations living in a world of peace and freedom.

Although in 1905 the United States left no diplomatic representatives in Korea, we did maintain a consulate. There also remained in Korea scores of Americans who worked primarily in the fields of education, religion, and social welfare. American missionaries such as the Moffetts, Underwoods, Gales, Apenzellars, Adams, Cranes and others too numerous to mention were busy in schools, hospitals and churches, striving in many parts of the land to impart new learning, new techniques, and new ways of behaving and feeling. The missionaries were especially active in the foundation of schools and colleges, and today Ehwa Women's University, Seoul Women's College, Yonsei University, Sogang College, as well as hundreds of smaller institutions and schools scattered throughout the country are evidence of their zealous labors. Among the members of this organization we are inaugurating tonight, there are men and women who are descendents of those first generations of devoted men and women who came to Korea to lend it the benefit of their skills and training.

But this was not a one-way street. The Americans who came to Korea learned to admire the achievements of an ancient and proud people who were old when Columbus discovered the new world. They learned to respect the qualities of courage, endurance and cheerfulness widespread among the ordinary people of Korea. They were impressed and moved by Korean determination not to lose their national identity and the patient fierceness of Korean resistance to Japanese oppression. Because of this oppression, many thousands of Koreans fled their homeland and emigrated to the United States where we now have large groups of Korean-Americans who have become valued citizens of our nation.

As a result of our involvement in World War II, the United States reexamined its Korean policy and at the Cairo Conference in late November 1943 it was unequivocally declared that "in due course Korea shall become free and independent." Before this could come to pass, however, the country was divided at the 38th parallel. General MacArthur, when he issued the directive which provided that the Japanese Armed Forces north of the parallel should surrender to the Soviet Commander, while those south of this line should surrender to the American Commander, certainly did not envisage any political division of Korea. The Soviet's interpretation of the directive, however, converted the 38th parallel into a frontier between north and south, between two Koreas, one slave and one free.

The three years following 1945 saw tremendous efforts made by United States Government representatives and Korean officials to establish a base for civil rule amid the bewildering political and social circumstances of the time and against the background of bitter international negotiations as to the future of Korea. Finally, as you all remember, elections were held in South Korea under U. N. auspices and the Republic of Korea was born on August 15, 1948. It did not, alas, have even two years in which to establish itself. On June 25, 1950, this country was the victim of unprovoked and premeditated aggression by North Korean forces, armed, equipped and instigated by the Soviet Union and Communist China. South Korean troops and the American troops who composed the majority of the United Nations force despatched to Korea in response to the United Nations resolution of June 25, 1950, fought shoulder to shoulder throughout a bitter, long three year struggle. Actual combat was halted by the Armistice of July 1953, but you know and I know that our men still stand shoulder to shoulder along the 38th parallel, providing the great shield of military power behind which we can strive to complete successfully our task of building a better Korea and a better world for ourselves and our friends.

Although we are all looking forward to the day when Korea will be once again united under a strong, democratic government, the problem of unification is a thorny one. The failure to achieve unification today, as in the past, is a result of communist designs on Korean freedom. Unification remains the great hope of Korea and its friends, and the frustration of this hope by communist intransigence is something which all free men deeply regret. In the meantime, the Korean people must with good heart continue to work together toward strengthening and stabilizing their political institutions and expanding and developing their economy, so that when the day comes they will be in the best possible position to achieve their hearts' desire.

The commitment of the United States to Korea's support in the effort to achieve our common objectives remains constant, though the character of that support will inevitably change as needs and circumstances change. The fact that Korea now needs less food from abroad and can now rely less on grant aid and more on development loans is something to welcome rather than deplore. It is a clear sign that Korea's economy is beginning to develop and grow, that it is able to devote resources to production and expansion, that it is no longer at a stage of mere subsistence dependent on outside support. The kind of aid most needed in Korea these days is the kind that goes into the fruitful development of industry. The Korean people should take pride in this economic coming of age and see in it reason for ever increasing self-confidence.

One of the functions of an association such as this will be to provide a meeting ground where people of good will can exchange ideas and opinions on subjects such as the best means of attaining economic development. Often misunderstandings arise between partners in a common venture because one side does not clearly see at what the other side is aiming. The more forums we have for discussion, the more likely we are to reach understanding and agreement on the best ways in which to move forward. Viewed in the light of history, the relations between our two countries have been and are singularly happy. I hope this concord will continue in the future, and I think the effective working of a group such as this is one of the best means to insure it.

*** **

Nephew John ...

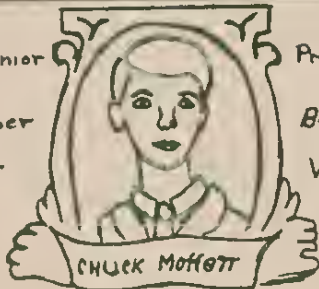
1-65

IN CHUCK WE TRUST

President of Junior
Class

Student Council Member

Yearbook Editor



President of Honor
Society

Boys' Dorm Officer

Varsity Letterman

MOFFETT FOR PRESIDENT



The Fifth Avenue Voice



THE FIFTH AVENUE PRESBYTERIAN CHURCH

VOL. 24

NEW YORK, FEBRUARY, 1965

NO. 5

THE 1965 LENTEN SCHOOL OF RELIGION

Enclosed with the issue of the Voice is an informative brochure and registration form for the 1965 Lenten School of Religion, which begins on Wednesday evening, March 10, and runs weekly until April 7.

Registration for the School is open to the general public as well as to members of the congregation. The minimum registration fee is \$2.00, which admits each student to two five-week courses. Registration contributions in larger amounts will be welcome, however, as the School seeks to remain self-sustaining.

Supper will be served at 6:00 p.m. each Wednesday. Reservations must be made in advance, but the cost of \$1.50 per person is payable at the door.

Six courses, all taught by outstanding educators, are being offered this year. Courses 1, 2 and 3 will be offered at 7:00 p.m.; courses 4, 5 and 6 will begin at 8:15. Each class period will be one hour in length.

The courses to be offered, and their leaders, are:

Course 1: "The Poem of Job: A Meditation on the Meaning of Faith" Leader, Dr. Samuel Terrien. Dr. Terrien, who is Auburn Professor of Old Testament at Union Theological Seminary, was born in France and studied Semitic languages at the University of Paris, later continuing his studies in Palestine. He holds a doctor of theology degree from Union Seminary. He has been an ordained Presbyterian minister for 20 years, and is the author of published works on Job, the Psalms, and the lands of the Bible.



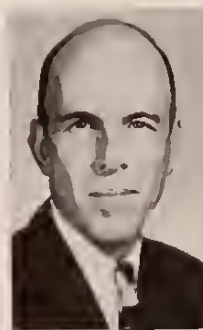
Dr. Terrien



Dr. Pauck

Course 2: "The Religion of the Protestant Reformists." Leader, Dr. Wilhelm Pauck. Dr. Pauck is Charles A. Briggs graduate professor of church history at Union Theological Seminary, having been associated with several theological faculties and guest professor in Geneva, Frankfurt and Marburg. He is the author of a number of books, and has contributed scholarly articles to religious journals and magazines.

Course 3: "The Christian Mission in an Anxious Age." Leader, Dr. Samuel H. Moffett. Dr. Moffett was born in Korea, the son of a pioneer Presbyterian missionary. After receiving his college and seminary education in America, and serving for a period as secretary for youth work for the Presbyterian Mission Board, he and his wife went to China in 1947. In 1955 they went to Korea, where he has served at the Presbyterian Seminary in Seoul. He was recently appointed acting recruiting secretary for the United Presbyterian Commission on Ecumenical Mission and Relations.



Dr. Moffett



Dr. Kirkland

Course 4: "The Recovery of Personality in an Impersonal Society." Leader, Dr. Bryant M. Kirkland. Dr. Kirkland, senior minister of The Fifth Avenue Presbyterian Church, New York, has studied and read widely in the field of pastoral psychology and interpersonal relations. His soon-to-be-published book, *Home Before Dark*, will deal with personal anxiety and preparation for life after death.

(Continued on page 2)

THE FIFTH AVENUE VOICE



THE FIFTH AVENUE VOICE

Published monthly October through May by The Fifth Avenue Presbyterian Church, New York City, through the Editorial Board acting under authority of The Session: Sherman J. McNally, Editor, Miss Elfrieda Kraege, Feature Editor, Miss Josephine Herrick, Staff Photographer, Miss Elizabeth Booth, Composition Editor; Rev. William R. Russell, the Minister's Representative.

Contributions and communications should be addressed to The Fifth Avenue Voice, 7 West 55th Street, New York 19, N. Y.

Sustaining subscription price, mailed to any address, \$1.50 per year.

PRESBYTERIAN COOPERATION CELEBRATED

In May of 1964, the 176th General Assembly of the United Presbyterian Church in the U. S. A. directed its moderator and stated clerk to send a letter to the moderator of the Presbyterian Church in the U. S. (Southern) urging that the two denominations enter into conversations about the possibility of their union into one American Presbyterian denomination.

One of the results of that letter will be seen on Sunday, February 28, when, at the 4:30 vesper service, the moderators of these two denominations, Rev. Dr. Edler G. Hawkins and Rev. Dr. Felix Gear respectively, will share the pulpit of The Fifth Avenue Church in a special service of Presbyterian cooperation. Many of the Presbyterian churches in the metropolitan area will share in this historic event by sending their choirs to participate in the massed choir which will sing under the direction of James C. McKeever.

Lenten School—(Continued from page 1)

Course 5: "Paul on False and True Piety." Leader, Dr. J. Christiaan Beker. Born in Holland, Dr. Beker did graduate studies in America. In 1959 he became a professor of New Testament theology at the Pacific School of Religion in California. He has contributed scholarly essays to various publications, among them the *Interpreter's Dictionary of the Bible*. He is 1964-65 visiting professor in New Testament at Princeton Theological Seminary.



Dr. Beker



Mr. Abernathy

Course 6: "The Church and Drama." Leader, Rev. David M. Abernathy. Mr. Abernathy is an ordained Methodist minister, and was a Ralph W. Sockman graduate fellow in communications study. At present, he is a lecturer at the Center for Communication and the Arts of Union Theological Seminary.

LENTEN SPEAKERS ANNOUNCED

Special Lenten services, sponsored jointly by The Fifth Avenue Presbyterian Church and St. Thomas Protestant Episcopal, will be held in the Fifth Avenue Church at 8:00 p.m. on the Tuesday evenings in March. The guest preachers will be:

March 9—Rev. Dr. Joseph E. McCahe, president of Coe College, Cedar Rapids, Iowa, a Presbyterian affiliated college.

March 16—Rt. Rev. George N. Luxton, Bishop of Huron, Anglican Church of Canada.

March 23—Rev. Dr. William Avery Benfield, Jr., senior minister, First Presbyterian Church, Charleston, W. Va.

March 30—Rev. Dr. W. Sherman Skinner, minister, Second Presbyterian Church, St. Louis, Mo., and radio and television preacher on "The Protestant Hour."

FIFTH AVENUE FELLOWSHIP

The Fifth Avenue Fellowship seems to have "a new lease on life." Inspired by the overwhelming success of their December joint meeting with the Men's Club, which filled the second floor dining room to capacity and produced several hundred gifts for Christmas distribution to needy families, the Fellowship executive planned a January meeting with equal appeal. So many came to hear John and Heddy

(Continued on page 8)

Feb. 24 1965

IVY LEAGUE HOCKEY

YALE

VS.

PRINCETON



WEDNESDAY, FEBRUARY 24, 1965

8:00 P. M.

Hobart Baker Memorial Rink

PRINCETON

No.	Name	Pos.	Cl.	School	Hometown	Assists	Goals
1	Flanders, Graeme	G	Jr.	Tabor	Vineyard Haven, Mass.	<input type="checkbox"/>	<input type="checkbox"/>
2	Hall, I. D. (Buss)	D	Jr.	Pomfret	New Canaan, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
4	McMorris, Howard	D	Jr.	Deerfield	Princeton, N. J.	<input type="checkbox"/>	<input type="checkbox"/>
5	Baker, John	D	So.	Deerfield	Far Hills, N. J.	<input type="checkbox"/>	<input type="checkbox"/>
6	Spence, Randall	D	So.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
7	Hall, Emlen	F	Sr.	Groton	New Canaan, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
8	Bruser, Robert	F	Jr.	Kelvin	Winnipeg, Manitoba	<input type="checkbox"/>	<input type="checkbox"/>
9	Cook, Stephen	F	Jr.	St. Mark's	Kingston, N. J.	<input type="checkbox"/>	<input type="checkbox"/>
10	Gladman, Gordon	F	So.	Graydon	Cooksville, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
11	Mays, James	G	Jr.	St. Mark's	Greene, R. I.	<input type="checkbox"/>	<input type="checkbox"/>
12	Clarke, Robert	F	Sr.	East HS	Duluth, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
15	Park, Gordon	F	Jr.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
16	Spence, Michael	F	Jr.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
17	Mueller, Robert	F	Jr.	St. Pauls	Villanova, Pa.	<input type="checkbox"/>	<input type="checkbox"/>
18	Fleischmann, Charles	F	So.	Pomfret	Willon, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
19	McMillan, Charles	F	So.	St. Paul Acad.	St. Paul, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
20	Peterman, Michael	F	Jr.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
21	Gamble, David	F	Sr.	Choate	Cincinnati, Ohio	<input type="checkbox"/>	<input type="checkbox"/>

COACH: R. Norman Wood CAPTAIN: Emlen Hall (7) MANAGER: Paul Mitchell '66

YALE

No.	Name	Pos.	Cl.	School	Hometown	Assists	Goals
1	Hanson, Michael	G	Sr.	Hotchkiss	Greenwich, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
2	Brooks, Michael	D	Sr.	Kent	Wilton, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
3	Hogan, Daniel	D	Sr.	Exeter	Andover, Mass.	<input type="checkbox"/>	<input type="checkbox"/>
4	Morrison, John	F	So.	Andover	Arcadia, Calif.	<input type="checkbox"/>	<input type="checkbox"/>
5	Walsh, John	F	So.	Nichols	Buffalo, N.Y.	<input type="checkbox"/>	<input type="checkbox"/>
6	Gelman, Warren	F	So.	Nichols	Buffalo, N.Y.	<input type="checkbox"/>	<input type="checkbox"/>
7	Larson, Bruce	F	Jr.	Roosevelt HS	Minneapolis, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
8	Semler, George	F	Jr.	Kent	Salisbury, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
10	Williamson, Richard	D	Jr.	Westminster	Woodstock, Vt.	<input type="checkbox"/>	<input type="checkbox"/>
11	Pillshury, Edmund	F	Sr.	St. Paul's	Louisville, Ky.	<input type="checkbox"/>	<input type="checkbox"/>
12	Robertson, Heaton	D	Sr.	Taft	New Haven, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
14	Sear, Martin	F	So.	Central HS	Hamilton, Ont.	<input type="checkbox"/>	<input type="checkbox"/>
15	Nelson, Kent	F	Sr.	Cheyenne HS	Colorado Springs, Colo.	<input type="checkbox"/>	<input type="checkbox"/>
16	Miller, Dwight	D	So.	Hotchkiss	Syosset, N. Y.	<input type="checkbox"/>	<input type="checkbox"/>
17	Harris, Daniel	F	So.	West HS	Minneapolis, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
18	Carey, Ted	D	So.	Taft	Farmington, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
19	Tilghman, Richard	G	So.	St. Paul's	Bryn Mawr, Pa.	<input type="checkbox"/>	<input type="checkbox"/>

COACH: Murray Murdoch CAPTAIN: Michael Hanson (1) MANAGER: Douglas McPheters

PRINCETON

No.	Name	Pos.	Cl.	School	Hometown	Assists	Goals
1	Flanders, Graeme	G	Jr.	Tabor	Vineyard Haven, Mass.	<input type="checkbox"/>	<input type="checkbox"/>
2	Hall, I. D. (Buss)	D	Jr.	Pomfret	New Canaan, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
4	McMorris, Howard	D	Jr.	Deerfield	Princeton, N. J.	<input type="checkbox"/>	<input type="checkbox"/>
5	Baker, John	D	So.	Deerfield	Far Hills, N. J.	<input type="checkbox"/>	<input type="checkbox"/>
6	Spence, Randall	D	So.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
7	Hall, Emlen	F	Sr.	Groton	New Canaan, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
8	Bruser, Robert	F	Jr.	Kelvin	Winnipeg, Manitoba	<input type="checkbox"/>	<input type="checkbox"/>
9	Cook, Stephen	F	Jr.	St. Mark's	Kingston, N. J.	<input type="checkbox"/>	<input type="checkbox"/>
10	Gladman, Gordon	F	So.	Graydon	Cooksville, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
11	Mays, James	G	Jr.	St. Mark's	Greene, R. I.	<input type="checkbox"/>	<input type="checkbox"/>
12	Clarke, Robert	F	Sr.	East HS	Duluth, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
15	Park, Gordon	F	Jr.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
16	Spence, Michael	F	Jr.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
17	Mueller, Robert	F	Jr.	St. Pauls	Villanova, Pa.	<input type="checkbox"/>	<input type="checkbox"/>
18	Fleischmann, Charles	F	So.	Pomfret	Wilton, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
19	McMillan, Charles	F	So.	St. Paul Acad.	St. Paul, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
20	Peterman, Michael	F	Jr.	U. of Toronto S.	Toronto, Ontario	<input type="checkbox"/>	<input type="checkbox"/>
21	Gamble, David	F	Sr.	Choate	Cincinnati, Ohio	<input type="checkbox"/>	<input type="checkbox"/>

COACH: R. Norman Wood CAPTAIN: Emlen Hall (7) MANAGER: Paul Mitchell '66

YALE

No.	Name	Pos.	Cl.	School	Hometown	Assists	Goals
1	Hanson, Michael	G	Sr.	Hotchkiss	Greenwich, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
2	Brooks, Michael	D	Sr.	Kent	Wilton, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
3	Hogan, Daniel	D	Sr.	Exeter	Andover, Mass.	<input type="checkbox"/>	<input type="checkbox"/>
4	Morrison, John	F	So.	Andover	Arcadia, Calif.	<input type="checkbox"/>	<input type="checkbox"/>
5	Walsh, John	F	So.	Nichols	Buffalo, N.Y.	<input type="checkbox"/>	<input type="checkbox"/>
6	Gelman, Warren	F	So.	Nichols	Buffalo, N.Y.	<input type="checkbox"/>	<input type="checkbox"/>
7	Larson, Bruce	F	Jr.	Roosevelt HS	Minneapolis, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
8	Semler, George	F	Jr.	Kent	Salisbury, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
10	Williamson, Richard	D	Jr.	Westminster	Woodstock, Vt.	<input type="checkbox"/>	<input type="checkbox"/>
11	Pillshury, Edmund	F	Sr.	St. Paul's	Louisville, Ky.	<input type="checkbox"/>	<input type="checkbox"/>
12	Robertson, Heaton	D	Sr.	Taft	New Haven, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
14	Sear, Martin	F	So.	Central HS	Hamilton, Ont.	<input type="checkbox"/>	<input type="checkbox"/>
15	Nelson, Kent	F	Sr.	Cheyenne HS	Colorado Springs, Colo.	<input type="checkbox"/>	<input type="checkbox"/>
16	Miller, Dwight	D	So.	Hotchkiss	Syosset, N. Y.	<input type="checkbox"/>	<input type="checkbox"/>
17	Harris, Daniel	F	So.	West HS	Minneapolis, Minn.	<input type="checkbox"/>	<input type="checkbox"/>
18	Carey, Ted	D	So.	Taft	Farmington, Conn.	<input type="checkbox"/>	<input type="checkbox"/>
19	Tilghman, Richard	G	So.	St. Paul's	Bryn Mawr, Pa.	<input type="checkbox"/>	<input type="checkbox"/>

COACH: Murray Murdoch CAPTAIN: Michael Hanson (1) MANAGER: Douglas McPheters

Yale-Princeton Series Record

Won by Princeton: 52 Won by Yale: 75 Tied: 5

Season Record To Date

Princeton: Won 4, Lost 16 Yale: Won 9, Lost 10

Game Officials

Edward J. Panczak Vincent Godleski

Ivy Hockey League

	W	L	T	PTS
Brown	7	1	0	14
Dartmouth	6	2	0	12
Cornell	5	3	0	10
Yale	3	4	0	6
Harvard	1	5	0	2
Princeton	0	7	0	0

Ivy Games For The Week

Tonight	Feb. 26	Feb. 27	Mar. 2
Yale at Princeton	Brown at Cornell	Yale at Harvard	Harvard at Princeton
Dartmouth at Harvard			

Princeton's Remaining Home Schedule

Feb. 26—St. Lawrence, 8:00 Mar. 2—Harvard, 8:00

Scoring By Periods

	1	2	3	OT	FINAL
YALE					
PRINCETON					

The



Spire

THE PRESBYTERIAN CHURCH IN WESTFIELD, N. J.

Volume 26

March 7, 1965

Number 9

Adult Forum Presents Noted Archaeologist



Dr. Philip C. Hammond

The Rev. Richard L. Smith and the Adult Committee of Session's Commission on Christian Education announces that Dr. Philip C. Hammond, Assistant Professor in Old Testament, Princeton Theological Seminary, will be the speaker at the second Adult Forum session, Sunday evening at 7:00 p.m. in the Sanctuary.

His illustrated subject will be "Archaeology and the Bible." Dr. Hammond is the Director of the current American Expedition to Hebron. His additional field experience includes the directorship of the American Expedition to Petra, 1961, 1962; Assistant Director of the Petra Expedition in 1959; and Fellow, American School of Oriental Research, Jerusalem, 1954-55.

He has received many
(Continued on Page Six)

ONE GREAT HOUR OF SHARING

FUND FOR FREEDOM ENDOWMENT FUND OPPORTUNITIES

Important enclosures come to you this month. Two deal with an immediate program. The other explains a longer range plan of endowment.

First, you should know about "The One Great Hour of Sharing." One leaflet describes this vital work. As you know, your offering for this purpose is combined with your giving for the Fund for Freedom and will be pro-rated 85% -15% respectively by Session.

In the early days of this church's wide period of sacrificial giving a number of our families started having "a sacrificial meal" once a week and "putting the difference in cost" in their "One Great Hour of Sharing" offering.

It has been suggested that many others might like to join in this practice or in some tangible way to enter into "the fellowship of others suffering."

An earlier leaflet described "The Fund for Freedom." The envelope for your combined offering is enclosed.

Secondly, read and hold for future reference the leaflet entitled, "Endowment Fund."

Christian Leader From Korea To Preach Sunday



Dr. Samuel H. Moffett

"To mention the name 'Moffett' in Mission circles is like magic and Sam Moffett is one of the clan's best."

Dr. Samuel H. Moffett, world renowned Christian leader will be guest preacher at the three worship services on March 7, our Annual Mission Sunday. His theme will be, "The Greatest Obstacle."

Dr. Moffett is professor of the history of theology in the Theological Seminary of the Presbyterian Church of Korea in Seoul.

Born in Korea, Dr. Moffett was the son of a pioneer Presbyterian missionary. He was graduated from Wheaton College, Illinois, in 1938, and from Princeton Theological Seminary in 1942.

Dr. Moffett and his wife, the
(Continued on Page Two)

Laymen's Sunday Success

Approximately 150 men of the church participated in discussion groups, fellowship, dinner and worship at the Laymen's Sunday program.

Highlights of the evening service were the singing of Dr. Volkel's arrangement of "The Lord's Prayer," by the forty voice Geneva Chorale under Dr. Volkel's direction and "Doc" McConaughy's talk entitled "Men For Christ."

Dr. Hawkins To Speak

Dr. Edler C. Hawkins, moderator of the General Assembly, will speak at our Presbyterian Bloomfield College on Sunday, March 7, at 5:00 p.m. The service will be held in Old First Church.

If you have not heard Dr. Hawkins, this is your opportunity.

Our Wider Influence

Operational Fraternal Worker has been a by-word in our congregation for some time. It introduced us to Christian leaders like The Rev. Joseph T. Hourani and The Rev. John M. Nakajima, as well as more recently, Mr. Dayanand Pitamber.

It has put Dr. Christian in touch with Christians around the world and through him in touch with us.

Members may be interested in knowing that ever since Dr. and Mrs. Christian returned from their visit to our Mission areas they have spoken widely about the work of our world-wide church. Dr. Christian recently spoke in California on this theme. Mrs. Christian still speaks once or twice a week at some place removed from Westfield, or here at home. Recently, she was in Scranton, Pennsylvania and soon will be on Coatesville. The influence of our congregation and our concern is widespread.

During the coming week, Dr. Christian will attend General Council Meetings in New York City where the concerns of our denomination are studied and implemented in accordance with the action of the General Assembly.

The Commission On Mission

In a recent Spire you were informed of Session's organization into five Commissions.

One of these is "The Commission on Mission" headed by Elder Frank M. Rugg.

This Commission covers roughly the areas once under the direction of four Session Committees.

It's purpose is "to develop an awareness of our mission, as a church in this community and in the world and to elicit a response in Mission on the part of each member in the dedication of time, talent and material resources."

Specific tasks to be developed by this Commission by its Committees include: The Annual Mission Emphasis now in progress; the strengthening of Mission Education in the Church School and youth groups in cooperation with The Commission on Christian Education; correspondence with missionaries and fraternal workers; promotion of interest in Church Vocations; the enrichment of

(Continued on Page Five)

ADULT ACTIVITIES

COUPLES CLUB

Couples Club '65 has announced the formation of five INTEREST! GROUPS which will meet for the first time on Wednesday, March 10, at 8:00 p.m. in Westminster Hall for dessert, followed by the individual INTEREST! GROUP meetings.

The GROUPS are limited to six couples each in order to maximize individual participation.

New INTEREST! GROUPS will be formed as the need arises. Registration blanks will be found in the lobby of the Parish House.

CO-WEDS

Co-Weds will meet Friday, March 12 (note change from 3rd Friday) at 8 p.m. at the home of Peter and Ann Henzel, 529 Henry Street, Scotch Plains. R.S.V.P. 889 4159.

Discussion leaders: Allen and Barbara McIntyre.

Topic: "Why the Church Favors Desegregation"

CHRISTIAN LEADER

(Continued from Page One)

late Elizabeth T. Moffett, went to their first assignment at Yenching University in Peiping where Dr. Moffett was on the teaching staff. He was later assigned to the teaching staff of Nanking Theological Seminary.

Increasing communist pressure made work impossible and after being under house arrest for a time, they returned to the United States in 1951 and were reassigned to Korea.

Dr. Moffett is the author of two books: WHERE'ER THE SUN (1953) and THE CHRISTIAN OF KOREA (1962).

In September, 1956, in a Presbyterian church in Seoul, Dr. Moffett was married to Eileen Flower of Rockford, Washington, a graduate of Princeton Theological Seminary.

THE GREATEST OBSTACLE

"O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings and you would not." Matt: 23:37

It is both a privilege and a responsibility to be with you on "One Great Hour of Sharing" Sunday, the day we consider the most urgent needs and the greatest obstacles in our Christian world mission. What is the greatest single obstacle blocking the world-wide progress of the Christian mission?

When I first went to China as a missionary I was soon enough convinced that the greatest obstacle was the Chinese language. I found myself in sympathy with one of the early pioneers who, one frustrating day, roundly declared that he had come to the conclusion that the Chinese language was an invention of the devil specifically designed to keep the gospel out of China! But language is not the great obstacle.

When we are young we tend to think of obstacles in geographic terms: mountains, deserts and jungles blocking the missionary's access to unreached tribes. But mountains have been climbed, and deserts crossed and jungles penetrated for Jesus Christ.

In school, perhaps, the great obstacles are pictured in religious terms: the powerful and ancient religions of the world leading so many millions away from the truth in Jesus Christ. Islam, Hinduism, Confucianism, Buddhism, Shinto. Talk to any missionary from a Moslem land and you will soon discover how great an obstacle such a religion can be. But I come from Korea, and I cannot tell you that the ancient religions are the great obstacles. Confucianism? We have a great Confucian University in Seoul, the oldest in the country. A few years ago it began looking for a new president. The committee searched the country for a qualified Confucian scholar to head that school but finally threw up its hands in despair and asked a Christian to become head of the Confucian University. Confucianism is crumbling in Korea. And Buddhism? We also have a great Buddhist University in Seoul. It stands high on a hill and has thousands of students, but some years ago I was told (and it may still be true) that the largest student organization on that great Buddhist campus was the Student Christian Association. Buddhism is crumbling in Korea.

What then is the greatest obstacle? A good case could be made for the proposition that our greatest obstacles are our own impossible goals--impossible, seemingly, simply because of the physical and social immensities of our Christian task.

We want to make the whole world Christian, for example, but look at what the population explosion has done to us. The Christian Church is growing faster than ever before in history, yet there are more non-Christians in the world than ever before. 110 years ago there were only 400,000 Protestants on the three continents of Asia, Africa and Latin America. Today there are some

March, 1965

30,000,000 Protestants on those three continents. The world's population, however, is exploding still more rapidly. Today 36% of the world is Christian. By the year 2000 A.D., if present population trends continue, the proportion will be only twenty per cent. Is not this though more of a challenge than an obstacle?

What is the great obstacle? I have found that many Americans would like me to tell them that the greatest single obstacle blocking the progress of the gospel is Communism. Now I have no illusions left about Communism. I spent two difficult years under the Communists in China and I have found them to be direct and bitter enemies of the Christian faith. But I cannot in all honesty stand and tell you that the greatest single obstacle to the progress of our faith is Communism.

What is the greatest obstacle? Look again at the New Testament lesson for this morning. What city is it over which Jesus is weeping? Is it Sodom? Is it Gomorrah? Is it Babylon, that great and wicked city? No, none of these. You know as well as I that the city that almost broke Jesus' heart was the Holy City. "O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings, and you would not."

There is the great obstacle. Don't look outside. Don't cast about for a scapegoat, and blame it all on the Moslems or the Buddhists or even the Communists. The greatest obstacle is you...and I.

Look at Selma, Alabama for example, and ask what that does to our Christian mission overseas. Then look at the Selma, Alabama in our own still northern hearts. The great enemy is always within.

There is nothing new about this unsettling truth. Luther saw it at once. Even in the heat of the battle of the Reformation he had the honesty to say, "I am more afraid of my own heart than of the Pope and all his cardinals. I have within me the great pope--Self."

But, I have not come all the way across the Pacific to scold you American Christians. Let me rather make my point in this way. Let me illustrate it in terms of the church in Korea, and I will let you draw your own uncomfortable American parallels.

When I left Korea last summer, our plane lifted us from Kimpo airport, circled almost to the Communist lines just twenty miles away, and then scudded across the skyline of Seoul, the capital city. As I watched that skyline flash past I found myself counting the church steeples, and my heart was lifted up within me with pride. We have two hundred and fifty Presbyterian churches in that one Korean city alone, and that is enough to make any Presbyterian missionary proud. But before my bubbling pride could carry me away too far, the bubble was pricked by the memory of a remark made not long before by a non-Christian Korean. "The trouble with this city (Seoul)," he said, "is that

it has too many tea-houses, and too many automobiles, and too many churches." Why too many churches? When I was a boy in Korea even non-Christian Koreans tended to be rather proud of the church in that land. They were proud of the way Christians lived, and of their record of leadership in Korea's fight for independence. In 1919, when Korean leaders risked their lives to sign Korea's Declaration of Independence, only 3% of the country was Christian, but 50% of the signers of that Declaration of Independence were Christian. But in 1945, when Korean independence was finally won, and just as the whole country was looking to the Christian church for leadership in freedom, at that very moment the Christian church in Korea began to fall apart.

In Taegu, at a meeting of the General Assembly, pastors and elders actually fell to fighting in the pews. They had to bring in a policeman to restore order. He came in, mounted to the pulpit, looked out over the disordered scene, and began to weep. "I am only a policeman," he said, "but I am also a Christian, and as a Christian I know you should not be acting like that." He shamed them into some kind of a semblance of restored order, but he could not prevent the splitting apart of the Church of Jesus Christ in Korea. Where else in the world can you find a Jesus Presbyterian Church and a Christ Presbyterian Church--and Jesus is not speaking to Christ! It is not at all unlikely that this spectacle of Christian fighting against Christian, of churches splitting and splitting again in violent controversy, has done more harm to the cause of preaching Christ in South Korea than anything the Communists have been able to throw against us. The great enemy is within.

But this is rather discouraging news to bring back from the mission field. It is what has happened, and it is well for you to know the truth, but such bad news is not the whole truth. The gospel is good news, not bad. I would be leaving you with a false impression of the church in Korea if I spoke only of the gloomy side. The greatest obstacles are within us, yes, but so also by the grace of God is His great power, power over all obstacles.

It was not to men without weaknesses, but to a sometimes divided and quarreling group of disciples that Jesus turned and said, "You shall receive power when the Holy Spirit has come upon you, and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the ends of the earth." (Acts 1:8)

So also in Korea. The church may have its weaknesses, but above all it has power. The word that comes to my mind when I think of the Korean church is not division, or controversy, but power, spiritual power.

The greatest demonstration of spiritual power I have ever seen has been in the life story of one Korean congregation. It is, I think, the greatest single congregation of Christians in the whole world. They have faced Communists without and schismatics within, but have found power and victory in Jesus Christ. Their church is the Yung-Nak Presbyterian Church in Seoul. The name means the Church of Everlasting Joy.

The story begins a good many years ago with a young Korean student entering Princeton Seminary. Before he could finish he fell ill with tuberculosis which is the scourge of his homeland, the great killer. Some Korean dies of tuberculosis every ten minutes. For two years he fought for recovery, then came back to Princeton to complete his studies. By the time he graduated he had run out of money. He was determined, however, to return to Korea, so he simply began to walk from Princeton to San Francisco, picking up rides along the way. When he reached San Francisco he discovered there is no hitch-hiking across the Pacific. Still determined to get back to Korea he found a job shoveling coal on a freighter, which is not the healthiest kind of work for a man recovering from tuberculosis. But it got him home, and he was given a church in a town in the far north on the frozen Malu River where he began his ministry in a simple, undramatic but solid way, telling people the good news of salvation in Jesus Christ.

When Korea won back its independence in 1945 and for the first time in forty years the people of that town found themselves really free to elect their own Korean mayor, their immediate, overwhelming choice was the unassuming pastor of the church on the hill. So Pastor Kyung-Chik Han became mayor of Sinwiju.

But 1945 was also the year that all of North Korea was turned over to the Communists, and Communists do not take kindly to Christian mayors. They quickly sent their bully-boys through the streets to break up the meetings of the free political party. They forced Mayor Han out of office. Finally, seeing the handwriting on the wall, he called his congregation together. They determined to try to escape south into freedom. I have been told(though I am not sure of this) that the church then divided itself into two groups, one moving south under the pastor and one under the pastor's wife, and that it was thirteen months before the two groups finally came together again in free South Korea.

By then they had lost everything they had in the world. They built shacks for themselves out of cardboard and flattened tin cans. They also began to build a church. But not out of cardboard and tin. That would not do for the house of God. Their church they built out of stone. The men went out to help with the quarrying, and the women helped to carry the stones into town. Even the children set to work digging out the foundations and carrying off the dirt in straw baskets. While they worked, they witnessed. They told others of their faith in Jesus Christ, and new believers joined them and more refugees. When they finally finished their church they had grown so large that they found they had to build a church seating two thousand five hundred people.

How could penniless refugees build so large a church? Because they were Christians who put first things first, like one woman from among them whose story you should know. She, too, had lost everything. To keep alive she picked up pieces of paper and scraps of cloth from the streets, smoothed and

washed and cleaned them and sold them for a few pennies. Slowly and painfully, working from morning to night, she began to improve her stock, and dreamed of the day she could build herself a real home and be a refugee no more. Saving every penny she finally had enough, and the home she built was a home of which she was very, very proud. Its roof was real tile, not straw. So she gathered her belongings together and moved out of the refugee shack into her new home. But that was the day elders from the Church of Everlasting Joy chose to call on her on behalf of the church building fund. We have them in Korea too. The patterns are pretty much the same all over the world. There is nothing wrong with that. It is the power behind the pattern that matters.

The woman was distressed and embarrassed. "I've put every penny I have into my new home, and I have nothing left," she explained. And the elders, being kind and understanding men, left. But that night she could not sleep. Early the next morning she gathered up all her possessions and moved out of the new home back into the chicken-coop of a shack from which she had moved so proudly the day before. She rented her new home and brought the rent for the building of the house of God. And that is how those refugees built their great church, the Church of Everlasting Joy.

They finished it in 1950, the year that the Communists struck again. In three days the capital city of Seoul had fallen, and the Christians of the Church of Everlasting Joy were refugees all over again, streaming south along the dusty roads to tenuous safety in the Pusan perimeter. Once again they built shacks for themselves out of cardboard and tin, and once again a great stone church for the house of God. But by the time they had finished the church in Pusan, MacArthur had landed on the enemy flank, Seoul had been liberated, and the refugees were free to move back to their homes and their church in the capital. They should have been happy but one thing distressed them. To return to the capital would be to leave an empty church in Pusan, and an empty church would be no honor to God. So once again the congregation met and covenanted together. No family would move back to the capital until it had gone out into the streets of Pusan and won from among the local population some new family for Jesus Christ. That is precisely what they did. They filled their Pusan church with new Christians and only then moved back to their great stone church in Seoul.

I spoke of that church as seating two thousand five hundred. That was in 1950. Today the congregation numbers eight thousand. They have three services on a Sunday morning, but even that cannot accommodate the crowds so they have installed closed-circuit television. When Dr. Han preaches, the good news of God's love in Christ is carried out through the stone walls over television to hundreds who gather in nearby buildings to learn the secret of the joy and power in the lives of these Christians of the Church of Everlasting Joy.

The church has five ministers, which makes the congregation feel rather selfish, so they send forty evangelists, unordained preachers, up and down

the country to small pastorless churches or unreached villages. They feel a little selfish about that too, since it is all for Korea, so they send out two foreign missionaries under the General Assembly's Board of Foreign Missions, a young Korean pastor and his wife who is a doctor.

What a wonderful congregation! They have known great obstacles, yes, but they have found in Jesus Christ the power to overcome all obstacles.

And you? There is power here too, and I know there is a wonderful heart-warming generosity. But some things disturb me.

I come from a sick and hungry part of the world. Experts say that between 20 and 30 million people actually starve to death every year; that is, the primary cause of their death is malnutrition. Reduce that statistic to more comprehensive terms, and it means that between the time I began speaking a few minutes ago and the time you leave this comfortable church this morning, more than 1,000 people will have died for lack of proper food.

Compare this statistic with another widely quoted set of figures we have heard this week: 90% of your dogs in America receive better medical care than half the population of the world. They probably eat better, too.

I come from a part of the world that is sick and hungry, spiritually, as well. Its sickness "unto death", and its hunger is of the soul, a hunger far more tragic than any other hunger of the human race. To meet that hunger the Korean church is asking for help, asking for one hundred new missionaries in the next ten years. But our great denomination has 15 fewer missionaries in the world this year than it had last year. And I have seen budget projections for next year. Next year we will have fifteen fewer missionaries than we have this year.

This does not sound like power. Can it be that we are still the obstacles, the greatest obstacle? "O Jerusalem, Jerusalem...how often would I have gathered thy children together as a hen gathereth her brood under her wings, and you would not."

There is the obstacle. But you can be the power. For that is the good news of the gospel.

Sermon preached by The Reverend Samuel Hugh Moffett
at The First Presbyterian Church, Princeton, N.J.
March 28, 1965.

Frank Presb. Church, Lancaster, Pa.
HIGHLIGHTS
May, 1965

DR. MOFFETT PREACHES AT MAY 9 SERVICES

Dr. Samuel H. Moffett, brother of Dr. Howard F. Moffett, our medical missionary in Taegu, Korea, will be our guest preacher on Sunday, May 9.

Arrested by the Communist Chinese while he was teaching at Nanking Theological Seminary in China, Dr. Moffett finally was permitted to return to the United



Dr. S. H. Moffett

States in 1951. The United Presbyterian Commission on Ecumenical Mission and Relations thereupon reassigned him to Korea where he has been in charge of Presbyterian work since 1960. He is also professor of history of theology in the Theological Seminary of the Presbyterian Church of Korea in Seoul. This is the largest Protestant Seminary in all Asia.

Dr. Moffett was long a concern of the Bridgehampton Church on Long Island of which Mr. Moyer was pastor before coming to Lancaster. Mr. Moyer says that his former congregation "found Dr. Moffett to be an outstanding man of God, endowed with a brilliant mind, possessing a pleasing personality and the gift of eloquent speech."

Dr. Moffett will preach at both Sunday morning services and address the Senior High Fellowship and their guests from other Lancaster Presbyterian churches Sunday evening. His sermon title is "The Greatest Obstacle."

Following the 11 o'clock service the Mission Interpretation Committee and the Session with members of their families will entertain Dr. and Mrs. Moffett at dinner.

We Help Encounter

Princeton 1st Ch. Ch.
March - after Service session

WELCOME: A cordial welcome is extended to all who are visiting us this Sunday. Visitors are encouraged to make themselves known by greeting their fellow worshippers, by introducing themselves to the ministers and by signing a Visitor's Card and/or the Guest Book.

FLOWERS: We wish to thank the members of the congregation whose gifts made possible the beautiful floral arrangement in the Sanctuary today. The list of memorials will appear in the April 29th issue of "The First Church Weekly."

OVERFLOW: In the event that all Sunday morning worshippers cannot be seated in the main Sanctuary, provision for overflow has been made in the Chapel where the service will be broadcast.

SACRAMENT OF THE LORD'S SUPPER TO FOLLOW SECOND SERVICE. The Sacrament of the Lord's Supper will be most appropriately celebrated at 12:10 p.m., in the Chapel. The Reverend Dr. Arlo D. Duba, Chaplain at Westminster Choir College, will preside.

ONE GREAT HOUR OF SHARING: Additional contributions to our Lenten One Great Hour offering for emergency human needs around the world as spoken to by the church have brought the total for the offering to \$10,533.72. Our minimum goal was \$5,000.00. This is the first time that the goal has been exceeded to this degree.

"PACEM IN TERRIS," Pope John XXIII's famous Encyclical, was the basis of a recent Conference held in New York City for the purpose of examining the requirements for peace in our world. The more important sessions of this Conference will be re-broadcast on TV on Channel 13, from tomorrow, April 19th, through April 23rd, from 8:30 p.m. to 11:00 p.m. each evening. These programs merit our attention.

SUNDAY CALENDAR

5:30 a.m.	Sunrise Service
9:30 and 11:00 a.m.	Easter Sunday Worship
9:30 and 11:00 a.m.	Church School. Special Easter programs in all Departments through Junior High age.
10:30 to 11:00 p.m.	Coffee Hour in Social Room
12:10 p.m.	Sacrament of the Lord's Supper in the Chapel

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MRS. MARY T. KRIMMEL, Organist and Choir Director, 339 Hamilton Ave., 924-1699

MR. CHESTER A. MCKINNEY, Church Administrator, Cold Soil Road, 896-0241

MRS. WALTER B. JEFFERSON, Financial Secretary, 9 Aiken Avenue, 924-5292

MRS. WILLIAM H. FRANKLIN, Church Secretary, Hightstown, N.J., 448-1800

MRS. THOMAS W. APPERSON, Secretarial Assistant, 100 Stockton Street, 921-9758

MRS. JOHN J. DAVIS, Church Hostess, 100 Stockton Street, 924-9137

MR. JOHN MELCHOR, Custodian, 405 Eggerts Crossing Rd., Trenton, N. J.

MR. DORSEY HAMMOND, Custodian, 23 Turpin St., Trenton, N.J.

OFFERTORY ANTHEM: "This Glad Easter Day" *Norwegian Chorale*

"Lonely, heart broken, I seek here my Jesus,
Desolate, empty; the tomb where He lay!
Nay, 'tis not empty, with angels 'tis filled,
Life is triumphant this glad Easter Day!

Weep now no more, O cease from thy sorrow,
Look up to Jesus, and not in the grave;
Jesus is risen! He liveth alway,
O'er death victorious, almighty to save!

Angel, O tell me, O where hast thou laid Him,
That I may tenderly bear Him away?
Death could not hold Him! He liveth again!
Jesus is risen this glad Easter Day!

Cease from thy grieving, let weeping be stilled;
Precious the promise He now hath fulfilled;
Joy is thy portion, both now and alway,
Christ is arisen, He liveth for aye!

Angel, O tell me, O where shall I find Him,
That once again I may look on His face?
Ever He's with thee, close He's beside thee,
With love He'll uphold thee and strengthen with grace.

Cease from thy grieving, let weeping be stilled;
Precious the promise He now hath fulfilled;
Joy is thy portion, both now and alway,
Christ is arisen, He liveth for aye!"

9:30 a.m. HIGH SCHOOL AND ADULT CHOIRS

11:00 a.m. JUNIOR, HIGH SCHOOL AND ADULT CHOIRS

*THE DOXOLOGY

THE PRAYERS OF THANKSGIVING, INTERCESSION AND THE LORD'S PRAYER

*The Communion Cup is removed from the Sanctuary in visible invitation
to celebrate the Sacrament of the Lord's Supper in the chapel,
beginning at 12:10 p.m.*

*THE HYMN: No. 208 "The Day of Resurrection!"

"The day of resurrection! Earth, tell it out abroad
The Passover of Gladness, The Passover of God.
From death to life eternal, from this world to the sky,
Our Christ hath brought us over with hymns of victory.
Our hearts be pure from evil, that we may see aright
The Lord in rays eternal of resurrection light;
And, listening to His accents may hear, so calm and plain,
His own 'All Hail!' and, hearing, may raise the victor strain.
Now let the heavens be joyful, let earth her song begin;
Let the round world keep triumph, and all that is therein;
Let all things seen and unseen, their notes of gladness blend,
For Christ the Lord hath risen, our Joy that hath no end. Amen."

*THE BENEDICTION (Congregation responds "Amen")

THE SILENT PRAYER AND CHORAL AMEN (Congregation seated)

THE POSTLUDE: "Carillon Sortie" *Henry Mulet*

†—Worshippers may be shown to their pews

*—Congregation standing

(work3)

Korea World Mission

What a great privilege it is to be here. When I see so many Koreans together like this, I feel at home again, for Korea is my home, my kohyang. I was born in Korea. My father and mother were married in Korea. I was married in Korea. Korea is my home, home for everything--but not alas for my tongue. My tongue still speaks too much in English. Please forgive me.

I'm not supposed to preach a sermon here. These are just a few brief words of greeting. But I do want to begin with a verse of Scripture, a word from Paul's letter to the Philippians:

"I am sure that he who began a good work in you will bring it to completion at the day of Jesus Christ". (

So first I want to congratulate Korea's Christians on a good work already begun, and not only begun, but already greatly blessed by God. How often I hear the Korean church described as a miracle of modern missions and evangelism. The fastest growing church in the world. Koreans, I am told, build six new churches on the average every day of the year.

I'm a Presbyterian, and can boast without shame about the Presbyterians of Korea. Presbyterianism began in Geneva, Switzerland, but the largest Presbyterian congregation in the world is not in Geneva, it is in Seoul, Korea. And my Methodist friends can be equally proud. Methodism began in England, but the largest Methodist congregation in the world is not in England, it is in Seoul, Korea. And my Pentecostal friends can be just as proud. Pentecostalism began, in its modern form at least, in Southern California, but the largest Pentecostal congregation in the world is not in Southern California but in Seoul, Korea.

The story of the rise of Protestant Christianity in Korea in just a little more than 100 years, is one of the most amazing stories in all of church history. When my father landed in Korea about 99 years ago there were only some 100 baptized believers, more or less, and only 2 tiny little organized churches in the whole peninsula, north and south. How many are there today. The number is shooting up to between 9 and 10 million in churches in South Korea alone. And when Roman Catholics are added to the statistics, between 25 and 30 % of the whole population is at least nominally Christian. That compares to 1% in Japan, and not much more than 3% in China.

But it is not just growth that impresses me about the Korean church. From the beginning it was an unashamedly, enthusiastic evangelistic and missionary church. I remember hearing this story about the first presbytery meeting of the Korean Presbyterian Church in 1907, ~~when it first organized as an indigenous Korean church, not just a branch of some foreign church.~~ Seven Korean men were to be ordained as the first Korean pastors of the church. Just before the ordination service they met outside to pray. They felt a great burden of responsibility. They were to become the first fully ordained Korean ministers. Then one of them said, "But a real church must have more than ministers. It must have missionaries. One of us must be a

missionary." And they looked very hard at one of their number, Yi Kui-P'oong. "Didn't you stone the first missionary you ever saw?" they said. And he hung his head, "Yes". He was the man who had stoned my father when he tried to enter Pyengyang on one of his earliest trips into the north. "Well then," they said, "you are going to have to be our first missionary." And with that decided, the seven Korean men walked in to the meeting, and the moderator of that first presbytery, who happened to be the missionary whom Yi Kui-P'oong had stoned, ordained, with the six others, the man who had stoned him sixteen years before. Then Korean church sent Yi Kui-P'oong off as its own first missionary. He went to Cheju-do where, strange to say, he was himself stoned by the villagers.

A real church has missionaries. From the very beginning the Korean church has been a missionary church. It sent missionaries to China, men like Pang Chi-Il Moksa here, and to Japan. Today it sends missionaries all over the world.

But it's time to stop boasting. It is time to admit that Korea has only begun its missionary task. It is time to claim the promise of the Bible, that "God who began a good work in you will bring it to completion..." It is time to begin to finish the missionary task.

Global 1000 - Largest companies 3rd. World

Top 5 - 4 Japan; 1 US (IBM #3)

Top 10 - 8 Japan, 2 US (Exxon #6)

Top 15 - 11 Japan; 1 North Am (Royal D #12)
1 U.S. (Gen. Elec. #14)

Top 20 - 15 Japan; 1 Brit. (Brit. Petrol #20)

Top 25 - 17 Japan; 2 US (AT&T #21
Ford #25)
1 Brit. (Brit. Telecommunications)

Top 30 - 22 Jap. —

Business Week July 18, 1966. p. 135.

Singapore - left Malaysia in 1965

11-1

It is a great privilege to bring to this great Consultation on Missions the greetings from your sister churches, the Australian Presbyterian, the Southern Presbyterian and the United Presbyterian churches. The first United, or Northern, Presbyterian missionary in Korea was Dr. Horace Allen, who came in 1884 and later became American Minister (or Ambassador) to Korea. The first Australian missionary was the Rev. W. H. Davies who came in 1889. He had been a missionary to India, but he died in Fusan within five months of his arrival. The first Southern Presbyterian was Miss Linnie Davis, in 1892, who reached Seoul from Chemulpo after sundown when the gates of the city had closed, and who had to be pulled up over the wall at West Gate by 40-foot ropes.

We can be very proud of the early missionaries, but it is important to remember that the missions are only one of the three great foundation stones in the building of your great Korean church.

The first foundation stone was not the missionary, but the witness of the Korean Christians themselves. It was a Korean who first brought the Protestant gospel to take root in Korea. Suh Sang-Yoon and his colleagues, baptized in Manchuria in 1876, made his way back across the Yalu with forbidden copies of the New Testament, and organized a little Christian community in his home village, Songchon~~e~~ on the west coast, before any missionary was able to take up permanent work in this land. The Korean Christian, the laymen and laywomen, have always been the pioneers in mission in Korea.

Then came the missionaries, the second great foundation stone in the building of the Korean church. Their wise policies and strategy, their hard work and great zeal, made the Korea missions models for missionary work all around the world.

But the third foundation stone is most important of all. It is not the missionary, and not even the Korean Christian, but God Himself. When the Northern Presbyterian mission celebrated its 50th anniversary in 1934, someone asked my father the secret of the success of the work in Korea. They expected him to point to the wise policies of the mission, or to the zeal of the Korean Christians, but instead he simply said, "For 50 years we have held up in this land the Word of God, and the Holy Spirit has done the rest". This is the most important single point in any missionary outreach to the world: the presence and power of God.

So ~~today~~ today, as I greet you, the Korean Church, on behalf of the missionaries from your sister churches, and as ~~you look to the past and~~ ^{we} plan for the future of missions in Asia, let us look first not to the missions, or even to the church, but to God. As Paul said long ago to the Corinthians (I Cor. 3:6), "I planted; Apollos watered; but God gave the growth."
6.

- Sam B. Griffith
1935

Plans sketched in but not delivered
at General Assembly, Columbus, Ohio - May 20, 1965

If this is a church fight I'm being drawn into, I've had enough of that in Korea - and there at least I know the rules. But if you are concerned about how your actions here affect us out there, I'm grateful and will try to return your courtesy by being very brief.

Reaction to a new confession will not be the same everywhere. Japan will not react like Korea. ^{in this} To be honest I must say that any change in the confession will hurt us in Korea. ^{It's a martyr church, if Christians there don't just} ~~confessions in a martyr church like ours~~ ^{confessions, they die for them} But I am not against change, and I can hardly ask you to stand still just for Korea. ^{godly & redemptive} ^{at Korea, as well as in Africa}

Reaction in overseas churches will not be the same everywhere. Japan will not react like Korea. But in Korea, where almost 3/4 of the Protestants are Presbyterians and where those Presbyterians are already hurt and divided 4 different ways by demagogues like Carl McIntyre who twist everything you do here, and hit us ~~under the~~ ^{below} the belt with it out there, I must admit that any change in the confession will hurt us. ^{It will threaten us very precariously} ~~And I don't just study confessions, they die for them.~~

But I am not against change. ^{And I can hardly ask you} ^{to stand still just for Korea.} I can only keep you to be very careful. ^{What} ^{you study here, in peace and stability, - can split us all over again in Korea,} ^{where there are quite as ready to die for confessions as to study the Bible} ^{check. You don't just study confessions, they die for them.} ^{One} ^{red flag here, can start a revolution there.} ^{Not a revolution that} ^{great Biblical and - I like the way it is worked into the confessions from beginning to end. It's} ^{good and one in Korea.} ^{In Africa it's a mistake about race. In Korea it's a mistake about the faith.} ^{There are things that hurt us.} ^{are} ^{Koreans don't just study confessions, they die for them.}

- ① The statement on Christ. Its imbalance will hurt us Korea. They already know he was a Palestinian Jew - but that's not why they die for him. ^{Passing reference to his Death} ^{are not enough.} He is God of ~~Samaritans~~ ^{that's} the plus sign Korea looks for. It's only a ^{pen} ^{reference} ^{there} - and it will be seriously misinterpreted.
- ② The second red flag is the down-grading of Scripture. I don't know how else to describe the cumulative effect of a "narrative", and all the cautious footnotes that follow it. ^{The resulting impression} ^{is more like criticism than confession} - and this can split us again, for Koreans love the Bible.

I will love and defend you wherever you do. This is your business not mine. But if you can, do your business in such a way that it will not hurt your brother in Christ in Korea. If you are careless, and if this does split us, not even 50 million in 4 put us back together again.

May 20, 1965

~~did not come home on furlough~~
~~I don't want to be dropped into a church quarrel. After 9 years~~
~~I've had too much of that in Korea in Korea I have no stomach for any more.~~
~~But that's also why I am willing to speak, because I was asked, and out~~
~~of deep concern for the unity of Christ's church in Korea.~~

I did not come home on furlough to be dropped into a church quarrel. After 9 years in Korea I have no stomach for that any more. I speak only because I was asked, and out of deep concern for the unity of Christ's church in Korea. Thank you for believing that's not entirely farfetched.

Overseas reactions will not be the same everywhere. Japan will not react like Korea. ~~What with this new confession in Korea it's farfetched to say so~~
~~Japan is farfetched question. It's all one world.~~ In Korea, where 2/3 of the Protestants are Presbyterians, and where those Presbyterians

Dropped into the fight -

If there is a church fight I'm being drawn into, I'd be better off in
Knox where I know the rules. ~~I've had enough of I want~~ After 9 years of ~~it~~ ^{all sorts of}
things, I want no more of that kind of controversy. ~~Being there, as I hope, part~~
~~of your process of Presbyterian process of debate of you are courteous & friendly, thank~~
~~so certainly delegate for them~~. But I ~~thank you~~ ^{am glad} ~~that you~~ ^{you} are concerned about
what effect your actions here have for us who ~~wish for you~~ ^{wish to see you} out there.

It will not be the same everywhere, but in New England about $\frac{2}{3}$ of the
Protestants are Presbyterians, & ~~where~~^{very largely} those Presbyterians have been hurt and divided
~~I set out four principal points separated pieces by men like demagogues like Carl~~
Mc Intire who twist and distort everything you do ~~to turn your brother-in-Christ overboard~~
against you ~~the~~ against you. So be careful.

- Truly, Any change in the Confession will hurt us there, but I am not against change, I
and I can't ask you to stand still while we catch up. ~~I like this conference~~
I order to bear us in mind as you make your ^{but} changes if you do make changes, bear in mind
And it is not just where you began end up, but where you begin now that
will affect us. We have to live act there. You can study this document in peace, perhaps,
for a year, but at in it least three parts it can set off explosions at those where the
only print is loose:

① Germ. Chrit. ~~They~~ ^{Kremer} already know he ~~was~~ ^{was} a Palestinian Jew, but that's not why they ~~Kremer~~ die for him. And I know you believe in his Deity, but you don't make it very clear. Can't you reassure us, in ~~Kremer~~ ^{Kremer}. It will just become a red flag.

② The Bible. "Narrative" doesn't mean a thing in Korea, ~~it's just a fancy~~
~~word and the rest of the statement is a big long mess.~~ Can't you reassure
them of your love for God's word (whether you spell it with a big or little W) ~~and~~
~~care with a stronger statement of fewer footnotes.~~

COURSE LEADERS

THE REV. DAVID M. ABERNATHY, S.T.M.
Lecturer, Center for Communication and the Arts
Union Theological Seminary

THE REV. J. CHRISTIAAN BEKER, PH.D.
Professor, Pacific School of Religion, Berkeley, California
Visiting Professor in New Testament
Princeton Theological Seminary

THE REV. BRYANT M. KIRKLAND, D.D., LL.D.
Minister, The Fifth Avenue Presbyterian Church

✓ THE REV. SAMUEL H. MOFFETT, PH.D.
Professor, Presbyterian Seminary, Seoul, Korea
Acting Recruiting Secretary, Presbyterian Commission
on Ecumenical Mission and Relations

THE REV. WILHELM PAUCK, TH.D., LITT.D.
Charles A. Briggs Graduate Professor of Church History
Union Theological Seminary

THE REV. SAMUEL LUCIEN TERRIEN,
S.T.M. TH.D.
Auburn Professor of Old Testament
Union Theological Seminary

REGISTRATION

Please forward registration card and your contribution to the Church Office so that your enrollment may be completed, and your course card may be returned to you for admission to your classes. Late registration may be made in the Church House vestibule on the evenings of the classes.

REGISTRATION FEE

The fee of \$2.00 covers your registration for one entire series of classes at 7:00 P.M. and/or a second series at 8:15 P.M.

COMMITTEE ON THE LENTEN SCHOOL OF RELIGION

Mr. Carl Erickson, Jr. <i>Treasurer</i>	Miss Margaret Ronaldson
Dr. Rodman Jenkins	Miss Phyllis W. Smith <i>Secretary</i>
Mrs. J. T. Johnston Mali	Dr. C. Chester Stock
Miss Priscilla Massie	Miss Mary Turrentine
Miss Carolyn J. Odell	Mrs. Humphrey L. Walz
Miss Janice Pries	Mrs. George M. Yeager
Mrs. Dunbar A. Eberts, Catering Committee	
Mr. Sherman J. McNally, Publicity	

DINNER

To aid the Catering Committee, advance registrations are requested for dinner, which will be served at 6:00 P.M. in the dining room on the second floor of the Church House. Dinner is \$1.50 per person, payable at the door. In event of a change in your plans, please notify the Church by the preceding Monday regarding additional reservations or cancellations.

SUGGESTED READINGS

The books and material listed for collateral reading under each course will be available for purchase each week during the sessions of the School.



THE LENTEN SCHOOL OF RELIGION 1965

SIX FIVE-PART COURSES

MARCH 10 - APRIL 7
WEDNESDAY EVENINGS DURING LENT

First Session 7:00 - 8:00 P.M.
Second Session 8:15 - 9:15 P.M.

Ministers

BRYANT M. KIRKLAND
KENNETH O. JONES
WILLIAM R. RUSSELL

THE FIFTH AVENUE PRESBYTERIAN CHURCH

7 West Fifty-fifth Street
New York, N. Y. 10019
Circle 7-0490

FIVE WEDNESDAY EVENINGS IN LENT COMMENCING MARCH 10, 1965

You may register for two courses of five sessions each

FIRST PERIOD: 7:00-8:00 P.M. (courses 1 to 3)

COURSE 1

THE POEM OF JOB: A MEDITATION
ON THE MEANING OF FAITH

Leader: DR. SAMUEL TERRIEN

- March 10: The Tragic Hero in Novel and Drama
- March 17: The Riddle of Self and Existence
- March 24: The Need for A Christ
- March 31: The Failure of Traditional Monotheism
- April 7: Faith and Participation

Suggested Reading:
Samuel Terrien, *Job: Poet of Existence*

COURSE 2

THE RELIGION OF THE PROTESTANT REFORMISTS

Leader: DR. WILHELM PAUCK

- March 10: The Spirit of the Protestant Reformation
- March 17: Martin Luther
- March 24: John Calvin
- March 31: The Spiritual Reformists
- April 7: Richard Hooker—The Anglican Reformer

Suggested Reading:
Wilhelm Pauck, *The Heritage of the Reformation*

COURSE 3

THE CHRISTIAN MISSION IN AN ANXIOUS AGE

✓ Leader: DR. SAMUEL H. MOFFETT

- March 10: The World, the Church in an Age of Anxiety
- March 17: Defeat and Hope in Asia
- March 24: Guest from Africa
- March 31: Korea—Treasure in Earthen Vessels
- April 7: Challenge for Today's Mission

SECOND PERIOD: 8:15-9:15 P.M. (courses 4 to 6)

COURSE 4

THE RECOVERY OF PERSONALITY
IN AN IMPERSONAL SOCIETY

Leader: DR. BRYANT M. KIRKLAND

- March 10: Finding Who I Am Beneath the Surface
- March 17: Achieving Balance and Harmony Through Struggle
- March 24: Seeking My Deeper Self Through Confrontation With Others
- March 31: Losing Myself to Find Selfhood Before God
- April 7: Discovering New Life by Serious Choices

Suggested Reading:
Paul Tournier, *The Meaning of Persons*

COURSE 5

PAUL ON FALSE AND TRUE PIETY

Leader: DR. J. CHRISTIAAN BEKER

This course will offer an opportunity to delve into some of the most significant and pertinent truths of the New Testament. Dr. Beker's intention is to confront Paul with honest questions of the man-in-the-street. The course will provide fresh insights into some basic Biblical affirmations.

COURSE 6

THE CHURCH AND DRAMA

Leader: THE REV. DAVID M. ABERNATHY

- March 10: The History of Drama in the Church
- March 17: The Relationship of Theology to Culture
- March 24: Man in Modern Drama
- March 31: Contemporary Drama and Contemporary Values
- April 7: Drama and the Question of Existence

Suggested Reading:
Hendrik Kraemer, *The Communication of the Christian Faith*

The Presbyterian Outlook

OLD IN SERVICE

CONTINUING THE PRESBYTERIAN TRIBUNE

NEW IN SPIRIT

Vol. 147, No. 21, May 24, 1965

Serving the Presbyterian
Churches, U. S. & U. P. USA

512 East Main St., Richmond, Virginia 23219

● NEWS ROUNDUP . . .

STAND. Youth leaders of the Lutheran Church-Missouri Synod have taken a determined stand behind an invitation to Pete Seeger, controversial folk-singer, who is to appear at the denomination's youth convention this summer. In a letter to pastors and teachers of the church, the Walther League executive board said it believes "this decision affords a clear witness to the integrity of the church, to our confidence in Christian youth and to the power of the gospel of Jesus Christ."

AFFILIATION. Episcopalians have undertaken a project to establish a four-year liberal arts college in association with the Methodist-operated University of the Pacific at Stockton, Calif. To be called St. Michael's College, construction costs are estimated at \$3,150,000.

CHANNEL. Social ministry leaders of the Lutheran Church in America have voted to continue their denomination's race relations work mainly through the National Council of Churches. In addition to \$10,000 contributed to the Delta Ministry, the denomination has given \$45,000 to the NCC's Commission on Religion and Race, while staff members work in cooperation with the larger program. A call was issued for formation of a corps of 25 LCA representatives willing to serve as the denomination's "presence" in difficult racial situations.

DIALOGUE. Roman Catholic, Protestant and Eastern Orthodox representatives in Salzburg, Austria, sought recently to have a group of Communist theoreticians join them in a conference on "Marxism and Christianity," but the Communists "cancelled participation" at the last moment.

RECOGNITION. In a report issued by the Americans Friends Service Committee (Quaker), the U. S. is urged to recognize Communist China and support its admission to the United Nations. . . . O. Frederick Nolde, director of the Commission on International Affairs of the World Council of Churches, has also urged seating of Red China in the U. N. "as promptly as possible . . . even though the functioning of the U. N. at the outset might be seriously handicapped." Rather than implying approval of its policies, said Dr. Nolde, this would be a means of "having it share in the responsibility of decision and of consequent action."

Van Dusen Sees Hope In Oriental Colleges

NEW YORK (RNS) — Christianity's next great thrust will come not from the United States or Europe but from the new churches of Asia, Henry P. Van Dusen, president-emeritus of Union Theological Seminary of New York, declared here.

"The churches of Asia are far more bouyant in their faith and far more contagious than churches in the United States," he told the annual dinner meeting of the United Board for Christian Higher Education in Asia.

Explaining that he tended toward the pessimistic point-of-view, Dr. Van Dusen, a former president of the board, said: "I think this country of ours is far gone in moral decadence." He cited the crimes of violence on the streets of American cities and observed: "If law and order is the criterion of civilization, then we're the barbarians."

He added that he was more fearful in walking along the streets of New York City at night than in any city of the Orient where he recently visited.

Dr. Van Dusen stressed a need to support Christian colleges in Asia, so that they may train clergymen, evangelists, Christian educators and other leaders for Asian churches.

"The Christian movement in Asia is in the hands of Asians," he said. They're the ones who meet you at the airport. They're the ones who run the (Christian) institutions. This is not to say they don't want missionaries. They do. They welcome them as fellow-workers."

He said relations between Asian Christian leaders and Western missionaries are excellent.

Christian colleges in Asia, Dr. Van Dusen reported, are "stronger, more powerful and more outgoing than their Christian counterparts in this country."

BRITISH BAPTISTS. Membership in the Baptist Union of Great Britain, declining for seven consecutive years, dropped last year to 300,900. The highest membership was recorded in 1911: 418,608.

Assembly Coverage

Your coverage of the recent General Assembly at Montreat is the best I have seen. It is fair, clear, vivid and comprehensive.

HOWARD WALL

Buckingham, Va.

More Stability Seen in Korea

ST. LOUIS (RNS)—South Korea today is more stable politically and economically than at any other time in the last four years, Samuel H. Moffett, professor at the Presbyterian Theological Seminary, Seoul, Korea, declared here.

"Despite frequent demonstrations," he said, "there is growing political stability and despite much poverty, there is an expanding economy because of the increase in exports and their dollar value."

The missionary, here for a world missions conference at Memorial Presbyterian Church, has lived in Korea most of his life. He was born there, of missionary parents, and went to school there through high school. After college and seminary work in the United States and a four-year mission assignment in China, Dr. Moffett returned to Korea in 1955.

On Vietnam

Commenting on the situation in Vietnam, Dr. Moffett said, "As one who lives in South Korea, I am very apprehensive about the Vietnam crisis. I dread an escalation of war, but what I fear most is that the United States might abandon South Vietnam to guerrilla action by the Communists. . . .

"If the Communists should take over South Vietnam, they will take over South Korea, and eventually southeast Asia. Whatever the risks, we must not abandon them, and therefore I must reluctantly say that I approve of the present American policy."

Asked what he thinks of suggestions that the war be ended by negotiations, Dr. Moffett said: "Eventually we must negotiate, but not before we have convinced the Communist leaders that we mean business, and will stand by South Vietnam. (Continued, next page)

French Reformed Vote Women Ministers

NANTES, FRANCE (RNS)—The National Synod of the French Reformed Church, one of the country's main Protestant bodies, voted here to admit women to the ministry on the same terms as men.

The decision climaxed years of study and debate, and was taken despite strong reservations expressed by some of the delegates.

Delegates rejected an amendment to exclude married women from the ministry on the ground that they could not give enough time to the church.

May 29, 1965

(MOFFETT—continued from p. 3)

"My own experience with the Communists in China convinces me that strength is the only thing they understand."

Opportunity Today

There is an "amazing opportunity" for Christian missions in South Korea today, the missionary said. "Eighty per cent of the population professes no religion at all, and they are hungry for a faith to fill the void."

Buddhists and Confucianists have been losing ground, Dr. Moffett said. Chris-

tians are now the largest numerical group in the country. Of Christian bodies working in South Korea, he said, the Presbyterians are the largest, Roman Catholics second, and Methodists third. There are about 1,500,000 Protestants and 500,000 Catholics in South Korea today.

"Relations between Catholics and Protestants have improved splendidly since Vatican Council II, and we are now co-operating actively in relief and rehabilitation work, and in other areas," Dr. Moffett said.

Frank S. Jones, Dr. Henderlite's brother-in-law, a Monroe, N. C., pastor.

The ceremony was held in the All Souls church, a predominantly Negro congregation of nearly 400 members, where Dr. Henderlite has been a member since it was organized 12 years ago. It was estimated that there were 300 persons present for the service, almost evenly divided on a racial basis. Some observers thought the ceremony had unofficial representatives from what was probably a record number of presbyteries—approximately 15.

Extensive Travel

Before taking up her work in the Texas capital, Dr. Henderlite is projecting a world tour, leaving Norfolk as one of twelve passengers on a freighter June 20. During a two-week stopover in Hong Kong she plans to fly to Japan to visit Kinjo College where she taught as a visiting professor in 1950-51. Following European travels she will be at Oxford University for a semester of reading, auditing lectures and consultations.

Now 59, Dr. Henderlite was born in Henderson, N.C., where her father, James H., served some years before his 27-year pastorate in Gastonia, N. C. She studied at Mary Baldwin (Va.) for two years and was graduated from Agnes Scott College (Ga.). Advanced degrees came from Biblical Seminary and New York University, and her Ph.D. from Yale in Christian ethics. She taught in Belmont, N. C., at Mississippi Synodical College (also dean), at Montreat College and in two Charlotte, N. C., high schools before going to Richmond in 1944. She is the author of five books. Queens College conferred an honorary L.H.D. upon her in 1956.

CHURCH'S FIRST WOMAN MINISTER

Rachel Henderlite Ordained by Hanover Presbytery

Hanover Presbytery in Virginia, the first of the presbyteries in what has become the Presbyterian Church, U.S., was the first to ordain a woman to the gospel ministry, following constitutional provisions which were enacted last year.

The presbytery's 125 members voted unanimously on May 11 to ordain Rachel Henderlite and gave her a vote of appreciation in a rising tribute. The next evening at the All Souls church in Richmond a commission engaged in the ancient ceremony of the laying on of hands, and the first Presbyterian, U.S., woman was authorized to preach.

The presbytery's procedure became a bit snarled when it came to approving Dr. Henderlite's call since it did not have before it a specific call either from the Presbyterian Board of Christian Education where she has been director of curriculum development or from Austin Presbyterian Theological Seminary in Texas where she will become the first woman faculty member in a Presbyterian,

U.S., seminary next January. But the presbytery accepted her present relationship for its official endorsement. Dr. Henderlite is acknowledged as the key person in producing the Covenant Life Curriculum following her years of service on the faculty of the Presbyterian School of Christian Education.

The Hanover commission consisted of James G. Carpenter, pastor of the All Souls church; Irvin Elligan, former pastor of that church, now with the denomination's Christian Action program; Holmes Rolston of the Board of Christian Education; Ernest Trice Thompson, emeritus professor of Union Seminary, now of St. Andrews College, who preached the ordination sermon; Daniel S. Marshall, an elder in the Ginter Park church of Richmond, a public school teacher; two All Souls elders, both of the faculty of Virginia Union University, Franklin J. Gayles, and Lawrence D. Smith, who gave the charge to the candidate; and one member by invitation,



(Courtesy, Richmond Times-Dispatch)

ORDAINED—Dr. Henderlite, surrounded by the Hanover Presbytery commission following her ordination, is given "the right hand of fellowship to take part in this ministry with us" by Dr. Thompson.

THE PRESBYTERIAN OUTLOOK

... .. This evening of Veterans Memorial
General Assembly
First Church News

Columbus, Ohio, May 23, 1965

This Church welcomes into its communion all those who are seeking to live in accordance with the spirit and teachings of Jesus. We respect the honest convictions of all and seek to draw into a fellowship of love, of worship and of service those who, in the Spirit of Christ, would live to the good of man and to the glory of God.
The Church is open daily from eight to four for rest, meditation and prayer.



GUEST PREACHER

The preacher this Sunday will be the Rev. Samuel Moffatt, missionary to Korea of the United Presbyterian Church, professor in the Theological Seminary at Seoul, and a commissioner of the General Assembly of the Presbyterian Church which is now in progress in Columbus. Many Presbyterian clergy are occupying pulpits in the city this week and we are honored to have Mr. Moffatt with us. He is one of the distinguished Protestant missionaries of our day and we are grateful for his presence.

NEIGHBORHOOD COUNCIL

Recent activities on the part of the church with respect to our immediate neighborhood are worthy of special notice. They are traceable to the work of an ad hoc committee which, with the authorization of the Church Council, engaged in a survey of the area nearly a year ago. The Council, upon reviewing the committee's findings, suggested to several parish organizations that they undertake responsibilities of a specific kind in the area bounded roughly by Long Street, the Freeway, Broad Street, and Sixth Street.

The Men's Club was invited to assume responsibility for a neighborhood clean-up and accepted the invitation. Very soon, however, it became apparent that the success of any clean-up would depend upon other and deeper considerations. Accordingly, and with the advice of experienced persons from other parts of the city, the Men's Club appointed a neighborhood committee of our church members; Mr. John W. Vorys is its chairman.

The goal of the committee is the establishment of a Neighborhood Council made up of residents of the area described above. At a preliminary meeting of potential local leaders and several of our people Mr. Robert Canady, the First Church custodian, was elected chairman and Mr. Vorys vice-chairman. On Thursday, May 13, an open meeting for the neighborhood was held by our arrangement at the Gay Street Baptist Church, it being felt that the calling of a meeting for this purpose in our large and impressive building would militate against success by unnecessarily identifying the project with First Church domination.

The Neighborhood Council will, accord-

ing to present plans, devote its energies to such problems as violations of the city housing code, rat-infested buildings, abandoned cars and instances of general neighborhood deterioration. Its existence, under First Church sponsorship, provides the only means of enabling those who live near us both to express their grievances and to take action in solving their own problems as tenants.

The assistance of landlords has been solicited, but the movement will depend upon local initiative.

AWARDS

Announcement has recently been made that First Church will be the recipient, this Sunday afternoon, of two P. L. A. N. awards given by the Junior League of Columbus for outstanding examples of architecture, landscaping, and the use of the decorative arts. Our awards fall in the first and third of these categories and have reference particularly to the education building and to the relief sculpture above its four east and west doors. Our congratulations go, quite naturally, to the firm of Brooks and Coddington which designed the building, and to Professor William Thompson, now of the University of Georgia, who planned and executed the sculpture.

The P. L. A. N. awards, which stand for Planning Landscaping and Architectural Needs, are given for the purpose of "preserving the best of the past, recognizing the best of the present, and encouraging the finest of the future." The advisory committee consisted this year of: Professor Elliot Whitaker, director of the Ohio State University School of Architecture; Mr. Edmund Kuehn, associate director of the Columbus Gallery of Fine Arts; Mr. Kline Roberts, president of the Columbus Chamber of Commerce; Mr. Kenneth Kline, manager of the Downtown Area Committee; Mr. Don E. Weaver, editor of the Columbus Citizen Journal; and Mrs. E. C. Piper, art critic of the Columbus Dispatch. Panels of distinguished judges served with them.

The citation for the education building reads: "for a distinctive, yet harmonious, addition to a building of special character." The citation for the relief sculpture reads: "for strong structural forms related in content and style to architecture." C. C.

May 23, 1965

THE CHURCH CALENDAR

Saturday, May 22

Junior and Senior Pilgrim Fellowship—The Youth Groups will attend open house at Temple Hills and Pilgrim Hills, our two Camp and Conference Centers in Ohio. They will leave First Church at 10:00 a.m. and return home at 5:30 p.m.

Sunday, May 23

Holy Communion—9:30 a.m.

Chancel Choir Rehearsal—10:00 a.m.

The Church at Study—10:00 a.m. Classes for all children from nursery through high school. Infant care is provided.

The spring quarter classes for Sunday morning are as follows.

Final sessions for two of the courses will be held today.

Mr. Hals is concluding our biblical courses with an introduction to Genesis.

Mr. Warheit is teaching the third section of "The Church and Its Changing Ministry."

During the 11:00 o'clock service study classes are provided for children through the sixth grade. Infant care is continued.

The Library opens at 10:30 a.m. Mrs. A. J. Patch is serving in the Library today.

The Service Music this morning is being sung by the Chancel Choir.

The Chancel Flowers today are given in memory of Robert Everett Rockwood and Helen Miller Rockwood by their son Albert M. Rockwood and his family.

Mr. and Mrs. Billy A. Morris are serving as Host and Hostess; our visitors are invited to sign the Guest Book in the Narthex which is in their charge.

Morning Worship—11:00 a.m. At the close of worship Mr. Coe will greet friends and visitors at the Chancel steps; Mr. Warheit in the Narthex; Mr. Johe at the organ. Mrs. Henry Hunker is assisting in the church office this Sunday.

The Coffee Hour will be held in the Guild Room at noon. Mr. and Mrs. Robert V. Cameron and Mr. and Mrs. William B. Herbert will be serving today.

Monday, May 24

Men's Club dinner and meeting—6:00 p.m.

"Memories of My 46 Years in Interscholarship Athletics" is the subject which First Church's own Ernest R. Godfrey will share with those attending this final meeting of the year.

All men of First Church are invited to attend and to bring guests—their sons, grandsons, or young friends will be welcomed, too.

Mr. Godfrey's participation will have added interest because he was asked by Dr. Merrill to organize the men's group he was its first chairman, and he continues as an honorary but active member of the Executive Committee.

Vice-Chairman C. Kenneth Smith will preside, and new members of the Executive Committee will be proposed by the Nominating Committee whose chairman is George W. Wheaton.

Reservations may be made by telephone to the church office (CA 8-1741) before noon on Sunday, May 23. Cancellations will be accepted up to that hour.

Tuesday, May 25

The Sewing Group meets in the sewing room from 10 a.m. to 2 p.m.

Neighborhood Nursery Board Meeting—1:00 p.m.

Thursday, May 27

Constitution Committee—7:30 p.m. in the church parlor.

Chancel Choir Rehearsal—7:30 a.m.

FAMILY WEEK-END

The Family Week-End sponsored by the Family Life Committee of the church is scheduled for May 28-30 at Pilgrim Hills.

Activities include worship, church school instruction, vespers, campfires, swimming, crafts, family activities, etc.

The cost for the two days is \$7.00 for adults and \$4.00 for children regardless of age. A maximum cost of \$25.00 per family has been established.

Reservations are due Sunday, May 23 and can be made by calling Mr. Wilbert Boden at 866-7349. Registration blanks are on the literature tables and in the church office. The registration fee is \$5.00.

All families of First Church are invited to attend.

LANDSCAPING

By the time this notice reaches our readers, work may already have been begun on the landscaping of certain areas around our new building. The Men's Club, according to a plan adopted during the winter, has raised more than nine hundred dollars for the project, and the work is to be done by a local firm at the direction of the Grounds Committee of which Mr. Benjamin C. Morse is chairman. Dr. Harold F. Schellenger, president of the Men's Club, and his colleagues are to be congratulated for the thoughtfulness of their action and

(Continued on page 3)

(Continued from page 2)

for what promises to be a very beautiful addition to our surroundings.

Not all of the proposed plan, however, can be completed this year; costs make that goal impossible. The east side of the building, which visitors and members are most likely to see as they arrive, will be the only finished portion.

FROM THE CHOIR ROOM

Recently someone, referring to a worship service, said to me, "I could close my eyes and I was transported to the theater. The music I was listening to reminded me of that." I haven't seen it, but I'm sure there is a photo record jacket proclaiming the "Sounds of Worship!" In theological seminaries and schools of church music, the sounds of worship are being discussed as never before. Should the music we use in worship be something we like or something we know? Should it be preferably old (in history) or, might we play it safe, wait and see what happens to this new hymn, anthem or organ piece? Even the author of Psalm 96 urges us to "Sing unto the Lord a new song." Then again, the new song is often an ancient one, having become new to us because we never heard it before.

I feel it is a part of the mission of the church music department to use the distinctive treasury of music of the church, to envelop a worshipping congregation in the sounds that are truly of and for the church. The preludes today are one such sound. It is the sound of a great hymn tune called *Vater Unser* (Our Father) which came to us through Luther's versification of The Lord's Prayer. Ever since that time, composers of various nationalities and periods have used it. Bach used it in organ compositions and cantatas. Paul Manz (2nd prelude) is an American organist composer (Minneapolis) and Piet Post is a contemporary Dutch organist composer.

E. J.

SUMMER CHOIR

With some exceptions, the majority of people like to listen to music, and quite a few would enjoy making music but are afraid that it is an art reserved only for the talented. The chancel choir and former summer choirs of this church are a refutation of that fallacy. If you are of the "afraid" group, would you accept our invitation to sing in the Summer Choir this season? A part of its intent is to introduce its members to the art of singing. In addition to preparing the service music, we teach some music and singing techniques. The term is 12 weeks (June 20 to September 5) and part-season memberships are accepted. Rehearsals are Thursday evenings, 7:30 to 9:00. Get in touch with the director, Mr. Johe, if you are interested.

THANKSGIVING

In my own life anxiety, trouble, and sorrow have been allotted to me at times in such abundant measure that had my nerves not been so strong, I must have broken down under the weight. Heavy is the burden of fatigue and responsibility which has lain upon me without a break for years. I have not much of my life for myself, not even the hours I should like to devote to my wife and child.

But I have had blessings too: that I am allowed to work in the service of mercy; that my work has been successful; that I receive from other people affection and kindness in abundance; that I have loyal helpers, who identify themselves with my activity; that I enjoy a health which allows me to undertake most exhausting work; that I have a well-balanced temperament which varies little, and an energy which exerts itself with calmness and deliberation; and, finally, that I can recognize as such whatever happiness falls to my lot, accepting it also as a thing for which some thank-offering is due from me.

Albert Schwellter, 1931

The Morning Service of Worship, from 11:00 to 12:00, is broadcast over WCOL AM and FM.

The Church Office is open every day from 9 until 5, Saturday and Sunday until noon. CA 8-1741.

The Church Staff: the Rev. Boynton Merrill, Minister Emeritus; the Rev. Chalmers Coe, the Rev. George Warheit, the Rev. Howard Russell, Ministers; Edward Johe, Minister of Music; the Rev. John Ross, Student Assistant; Mrs. Paul Frost, Associate in Christian Education; Mrs. J. Roy Bridenstine, Parish Visitor; Mrs. Warren Metcalf, Executive Secretary; Mrs. Robert C. Ferguson, Church Hostess; Mrs. John Blue, Office Secretary; Mrs. J. W. English, Staff Secretary; Miss Janet Willis, Director of the Neighborhood Nursery; Andrew Pettress, Engineer; Robert Canady, Custodian.

Miss Martha Chambers, Miss Mary Kelley, Financial Secretaries.

Church School Superintendent: David J. Postle.

Deacons: Frank B. Razor, Senior Deacon, Richard H. Baker, Robert D. Kelm, Henry L. Hunker, William D. Kientz, Robert Kile, Jr., Carl E. Ivens, Stanley B. Johnson, Albert W. Orcutt, Frederick L. Bagby, William A. Drake and Hugh M. Hadley.

Ushers: Ralph Barnett, Chairman; Wilbur Smith, Assistant Chairman.

Division Leaders: Eugene Yontz, James T. Mount, Frederick W. Fink, and Eugene Sollday.

Ushers for the month of May are: Eugene Sollday, chief, J. Ralston Werum, Howard Crown, William C. Heer, Emil C. Ebert, John F. Kauffman, Thomas A. Kuhn, and John S. Gallacher, Jr.

The Order of Morning Worship

The Quiet Church: 10:20 — 10:45 a.m.

The Service Prelude: 10:45 a.m.

Preludes on the hymn-tune "Vater Unser"
(Our Father)
Chorale-Prelude J. S. Bach
Prelude Paul Manz
Variations Piet Post

The Choral Call to Worship James Todd

The Lord is in His holy temple;
Let all the earth keep silence before Him.

The Hymn of Praise No. 87
"God Moves in a Mysterious Way"

The Call to Prayer

The General Confession

Almighty and most merciful Father: We have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; and we have done those things which we ought not to have done. But thou, O Lord, have mercy upon us. Spare thou those, O God, who confess their faults. Restore thou those who are penitent, according to thy promises declared unto mankind in Christ Jesus our Lord. And grant, O most merciful Father, for his sake, that we may hereafter live a godly, righteous, and sober life, to the glory of thy holy name. Amen.

The Assurance of Pardon Psalmody Sacra

O my soul, bless God, the Father;
All within me bless his name;
Bless the Father, and forget not
All his mercies to proclaim.
Far as east from west is distant,
He hath put away our sin;
Like the pity of a father
Hath the Lord's compassion been. Amen

The Lord's Prayer

The Responses

Minister: O Lord, open Thou our lips.
People: And our mouths shall show forth
Thy praise,
Minister: Praise ye the Lord.
People: The Lord's name be praised.

The Gloria Patri

The Old Testament Lesson

The Anthem

Gordon Young

Now let us all praise God and sing
Our great Redeemer's praise;
That we may all with one accord
Our joyful voices raise.
Sing Alleluia.
All ye servants of the Lord,
Praise Him forever.
Sing Jehovah's mighty pow'r,
Praise Him forever. Sing of
His righteousness. Praise Him forever.

So let us all praise God and sing
Our great Redeemer's praise;
That we may all with one accord
Our joyful voices raise.
Sing Alleluia.

The New Testament Lesson

The Prayers

The Call to Prayer

Minister: The Lord be with you.

People: And with thy spirit.

Minister: Let us pray. O Lord, show
thy mercy upon us.

People: And grant us thy salvation.

Minister: O God, make clean our hearts
within us.

People: And take not thy Holy Spirit
from us.

The General Thanksgiving

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and loving-kindness to us, and to all men. We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful; and that we show forth thy praise, not only with our lips, but in our lives, by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord. Amen.

The Pastoral Prayer

The Offering

Anthem

Everett Titcomb

Say to them that are of a fearful heart: Be strong fear not. Behold your God will come and save you.

The Choral Presentation No. 536
(Sung by the congregation and choir)

All things come of thee, O Lord,
and of thine own have we given thee. Amen

The Dedictory Prayer **The Doxology**

The Hymn No. 343
"In Heavenly Love Abiding"

Let the words...

The Sermon The Rev. Samuel Moffatt

Emmanuel Source the coming of Christ to man

✓ **The Prayer**

The Closing Hymn

No. 302

"O Zion, Haste, Thy Mission
High Fulfilling"

The Benediction and Choral Response

June 1, 1965

2

Dr. Donald A. McGavran is a Christian Church (Disciples of Christ) missionary who believes that the many processes of mission should achieve - in fact - a discipling of the nations.

He holds the following degrees: B.A. from Butler University, Indianapolis; B.O. cum laude from Yale Divinity School, New Haven; M.A. from the College of Missions, Indianapolis; and Ph.D. from Columbia University, New York. He was in India 1923-1954 under the United Christian Missionary Society. His missionary service included managing hospitals, schools, churches, and a leprosy home, establishing rural congregations, and opening agricultural demonstration centers.

From 1954-1960 his society assigned him to carry out growth studies of the churches fathered by it and to teach in Christian Church seminaries.

His studies in church growth in Congo, Jamaica, Puerto Rico, Costa Rica, Mexico, Taiwan, Philippine Islands, Thailand, and Orissa (India) open new vistas in missions and give him unique qualification for directing research in church growth and teaching its principles.

In 1960 Northwest Christian College called him to found the Institute of Church Growth. Since that time he has devoted his time a) to teaching missionaries from many denominations the principles, methods, theology, and techniques of the complex processes by which God multiplies churches, and b) to directing research of more than 50 missionary scholars at the Institute of Church Growth. Their researches have been directed toward finding out what church growth has actually occurred in "mission fields" in four continents - its quality, amount, pattern, and history - and to forecasting what is likely to occur.

In 1964, with the generous aid of Overseas Crusades and its Home Director, the Rev. Norman L. Cummings, president of EFMA, he began the bimonthly Church Growth Oulletin, now going to over 100 boards of missions and to missionaries and churchmen in over 25 countries - all told, about 2,000 copies every two months.

Dr. McGavran has authored the following books:

<u>How to Teach Religion in Mission Schools</u>	1930
<u>Church Growth and Group Conversion</u>	1938 and 1958
<u>The Bridges of God</u>	1955
<u>Multiplying Churches in the Philippines</u>	1957
<u>How Churches Grow</u>	1959
<u>Church Growth in Jamaica</u>	1962
<u>Church Growth in Mexico</u>	1963
<u>Church Growth and Christian Mission</u>	1965

His wife, Mary Elizabeth McGavran, is a veteran missionary in her own right, having served in India for over 30 years. Their five children are grown and married and live east of the Rockies. The grandchildren to date number an even dozen.

During 1965-67 Dr. McGavran will be directing the Lilly Endowment Research in Church Growth in Latin America, and goes this summer to Mexico and Brazil as the guest of the Presbyterian seminaries of Brazil to conduct six seminars on church growth.

Mission boards often conduct training sessions for their missionaries on furlough. At many - for Lutherans, Presbyterians, Alliance, EFMA, Disciples of Christ, and others - he has given courses on church growth.



June 4, 1965. Buffalo Courier-Express Dr. Moffett

Koreans talk with missionary

Presbyterian Event To Aid Seminary

The Presbyterian Theological Seminary in Seoul, Korea, will benefit from the salad bar luncheon and lecture to be presented by the Women's Assn. of the Lafayette Avenue Presbyterian Church at 12:30 Wednesday afternoon in the parish dining room. Proceeds will provide half scholarships for four years' study for two Korean Seminary students.

Guest speaker will be the Rev. Samuel H. Moffett of Seoul. He is the representative in Korea for the United Presbyterian Church in the United States and professor of theology at the Presbyterian Seminary in Korea.

On Furlough

Dr. Moffett and his wife are presently on furlough and will return soon to Korea. Born in North Korea, Dr. Moffett was the son of a pioneer Presbyterian missionary, the Rev. Dr. Samuel A. Moffett, who went there at the turn of the century, when that part of Korea had not a single Christian.

Upon his arrival he was stoned in the streets of Pyongyang, Korea. Not easily discouraged, he stayed on to become president of the Union Christian College there and later became founder of the Union Theological Seminary.

Missionary Work

After World War II the junior Dr. Moffett was a missionary in China, where he became a professor at Yenching University and then at Nanking Theological Seminary. Communist pressure eventually made work there impossible and, after being under house arrest, he returned to the United States. He was reassigned to Korea in 1955.

The Theological Seminary in Seoul is the largest Protestant seminary in Asia. It has more than 250 students and more than 2,000 of its graduates are serving the church in Korea. This seminary numbers many converted Communists among its graduates. Dr. Moffett is the author of two books, "Where'er

The Sun" and "The Christians of Korea."

Preside at Lunch

Mrs. Alfred Wohlgenuth, president of the Lafayette Avenue Church Women's Assn., will preside at the luncheon. Guest groups will include Westminster Church, First Presbyterian Church, Central United Presbyterian Church and Wayside United Presbyterian Church in Wanakah.

Local Korean students studying in Buffalo and Korean professional women stationed in Buffalo also have been invited to attend. There will be a display of Korean art, crafts, costumes and other cultural objects

Chairmen, Aides

Mrs. Robert Valentine is general chairman. Mrs. Earl W. Hunt is co-chairman and mistress of ceremonies. Committee chairmen are Mrs. William Gushue, program; Mrs. Albert H. Chestnut, luncheon; Mrs. Rolf E. Flygare, game tags; Mrs. Wells E. Knibloe, decorations and Mrs. Jay W. Heckman, hospitality.

Also assisting are Mrs. Paul W. Tappan and Mrs. Hector G. Titus Jr., arrangements; Mrs. Waldron S. Hayes Jr., Korean display; Mrs. William T. Hendrickson and Mrs. John G. Buddemeyer, tickets; Mrs. Norman R. Brown, worship and Mrs. Robert B. Hayward, reception. Dr. Hayward, host church minister, will give the invocation.

Ticket co-chairmen are Mesdames Dana F. Rice, Fiolda Verley, John H. Sloan Jr., Norman R. Brown, George W. Steel, Christian Senft, James A. Cowrie, Alvin H. Volk and Miss Helen Day.

Holy Hour Scheduled

The Rosary and Altar Society of St. Martin's Church will have a Holy Hour at 7:30 Wednesday evening at the church in Abbott Rd., followed by a punch party at the school. Officers and board members will be hostesses.

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Alumni Day 1965



Princeton Theological Seminary

June 7, 1965

ALUMNI DAY 1965

We invite you to return to the Campus for the 1965 Alumni Day.

Mail the reservation request early to reserve your room and meal tickets.

Register at the reception desk in the Campus Center immediately upon arrival on the Campus.

The 1965 Alumni Day continues the emphasis of previous years by offering a discussion of current issues in which alumni are invited to participate. The three scheduled lecture-seminars are to be held in Miller Chapel.

The officers of the Alumni Association had a strong feeling that the emphasis this year should be on Christology.

Dr. Samuel H. Moffett will speak of Jesus Christ and the world wide church today. This will occupy the morning seminar period.

The afternoon seminars have been arranged so that all alumni can attend both seminars in series.

Dr. Daniel Migliare, Instructor in Biblical Studies, will speak on "Christology and New Testament Study," an area in which he has special competence.

Dr. Arthur M. Adams, Dean of Field Education, will present two students who have been engaged in the urban project to speak on the Theme "Christology and the Inner City."

At the Alumni Banquet in the evening, President James I. McCard will speak about "Blueprint for the Future" following the election of officers for the Alumni Association.

Alumni are invited to stay overnight in a campus dormitory without charge on Monday night, June 7th, so they may participate in the 153rd Annual commencement on Tuesday morning, June 8th.

Because the accommodations in dormitories are not adaptable for use by married couples, alumni who wish to bring their wives are requested to arrange accommodations in private homes, hotels or motels.

June 1965

PRINCETON THEOLOGICAL SEMINARY PRINCETON, N. J.

1965 Commencement Schedule

Sunday, June 6

4:00 P.M. Baccalaureate Service. First Presbyterian Church, Princeton. Sermon by the Rev. Bryont M. Kirkland, Minister, Fifth Avenue Presbyterian Church, New York, N. Y.

Monday, June 7

8:00-9:00 A.M. Reserved for Club and Class Breakfasts

9:00-10:00 A.M. Opening of ALUMNI DAY Register at Campus Center for room assignments. Pick up luncheon and dinner tickets

10:00-10:15 A.M. Worship service Miller Chapel. Dr. Ernest T. Campbell

10:15-11:15 A.M. Address Miller Chapel. Dr. Samuel H. Moffett. "Jesus Christ for Today."

11:15-12:30 P.M. Complete Registration at Campus Center

11:15-12:30 P.M. Reunion Classes will meet in reserved rooms at Campus Center
Luncheon for Alumni and Guests in Campus Center. \$1.50

12:30 P.M. Seminar, Miller Chapel. Dr. Daniel Migliare, Instructor in Biblical Studies. "Christology and New Testament Study."

2:00-2:50 P.M. Seminar, Miller Chapel. Dr. Arthur M. Adams, Dean of Field Education, assisted by two Students from the Urban Project: "Christology and the Inner City."

3:00-3:50 P.M. Reception at Springdale by President and Mrs. McCard

4:30 P.M. Alumni Banquet and Annual Meeting of the Alumni Association, Campus Center (Dinner tickets \$2.50)

6:00 P.M. Address following: Dr. James I. McCord "Blueprint for the Future."

8:30 P.M. Organ Recital, Miller Chapel. Dr. David Hugh Jones.

Tuesday, June 8

8:00 A.M. Club or Class Breakfasts.

10:30 A.M. 153rd Annual Commencement, the Chapel at Princeton University. Dr. John A. Mackay, President Emeritus

12:30 P.M. Buffet luncheon for all guests. Campus Center Dining Room. \$1.50

RESERVATION

REQUEST

ALUMNI DAY PRINCETON THEOLOGICAL SEMINARY JUNE 7, 1965

Please reserve the following in my name:

- () A room in a Seminary Dormitory, at no charge, for the night of Monday, June 7. Single accommodations are available for Alumni and Alumnae only. Persons desiring a list of nearby hotels and motels check here ()
- () Reserve places at luncheon for _____ persons. I will pay \$1.50 per plate when I pick up my tickets.
- () Reserve places at the Alumni Banquet for _____ persons. I will pay \$2.50 per plate when I pick up my tickets.

I plan to attend the following seminars in Miller Chapel:

- () Dr. Moffett: 10:15 A.M. "Jesus Christ For Today"
- () Dr. Migliore: 2:00 P.M. "Christology and New Testament Study"
- () Dr. Adams: 3:00 P.M. "Christology and the Inner City"

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 - HUNTINGDON VALLEY PRESBYTERIAN CHURCH, HUNTINGDON VALLEY, PA.
 - IVYLAND PRESBYTERIAN CHURCH, IVYLAND, PA.
 - Line #1* - GRACE PRESBYTERIAN CHURCH, JENKINTOWN, PA.
 - FIRST PRESBYTERIAN CHURCH, LAMBERTVILLE, N.J.
 - LANGHORNE PRESBYTERIAN CHURCH, LANGHORNE, PA.
 - GWYNEDD SQUARE PRESBYTERIAN CHURCH, LANSDALE, PA.
- Logans*
- MELROSE CARMEL PRESBYTERIAN CHURCH, MELROSE PARK, PA.
 - NEW HOPE PRESBYTERIAN CHURCH, NEW HOPE, PA.
 - THOMPSON MEMORIAL PRESBYTERIAN CHURCH, NEW HOPE, PA.
 - NEWTOWN PRESBYTERIAN CHURCH, NEWTOWN, PA.
 - ORELAND PRESBYTERIAN CHURCH, ORELAND, PA.
 - BETHESDA PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - FIRST PRESBYTERIAN CHURCH IN GERMANTOWN, PHILADELPHIA, PA.
 - FOX CHASE MEMORIAL PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - HOLMESBURG PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - LAWNDALE PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - MOUNT AIRY PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - OAK LANE PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - Logans* *Line #1* - RHAWNURST PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - SUMMIT PRESBYTERIAN CHURCH, PHILADELPHIA, PA.
 - ROSLYN PRESBYTERIAN CHURCH, ROSLYN, PA.
 - WARMINSTER PRESBYTERIAN CHURCH, WARMINSTER, PA.

ALL SUPPORTING CHURCHES ARE MEMBERS OF THE UNITED PRESBYTERIAN CHURCH IN THE U.S.A.



1965

ANNUAL SUMMER LAWN SERVICES

JUNE 20, 27 - JULY 4, 11, 18, 25

at

NESHAMINY OF WARWICK PRESBYTERIAN CHURCH

HARTSVILLE, PA.

OUTDOOR LAWN SERVICES ON THE BANKS OF *Historic* NESHAMINY CREEK

7:00 P.M. Each Sunday Evening

OUR GUEST SPEAKERS FOR
THESE INFORMAL SERVICES



June 20th
THE REVEREND SAMUEL H. MDPFETT, Ph.D.
Professor of the History of Theology at the Theological Seminary of the Presbyterian Church of Korea in Seoul
Born in Korea, the son of a pioneer Presbyterian missionary. Educated at Wheaton College and Princeton Theological Seminary, and received a Ph. D. degree at Yale University. Served as assistant pastor of the First Presbyterian Church of Bridgeport, Conn., Secretary for Youth Work for the Board of Foreign Missions of the Presbyterian Church U.S.A., and in China as a teacher from 1947-1951. Has been serving in Korea since 1955. Author of two books, *Where'er the Sun* and *The Christian of Korea*.

Music by the choirs of Ambler, Flourentown, New Hope, Thompson Memorial, Mt. Airy, and Roslyn Presbyterian Churches.
Presiding Minister, Rev. Horace M. Patton, Roslyn



June 27th
THE REVEREND AARDN E. GAST, Ph.D.
Dean and Professor of Theology, Conwell School of Theology
Served pastorates in Scotland, Narberth, and Philadelphia, Pa., as well as lecturer in Religious Thought, Graduate Program of Temple University. Served in U.S. Navy in World War II. Traveled in the Western European countries and in Great Britain while studying abroad. Vice-President of Board of Trustees of Philadelphia Presbytery, Chairman of the Oversight Committee of the Philadelphia Presbytery, Trustee of the Friends of Old Pine Street, member of the Board of Corporators of the Presbyterian Ministers' Fund.

Music by the choirs of Grace (Jenkintown), Gwynedd Square, Melrose Carmel, Orelana, and Rhawnhurst Presbyterian Churches.

Presiding Minister, Rev. Cecil H. Jones, Jenkintown.



July 4th
THE REVEREND WILLIAM J. WISEMAN, S.T.D.
Minister, The First Presbyterian Church, Tulsa, Oklahoma

A native of Ottawa, Canada. Educated at Asbury College, Kentucky; Princeton Theological Seminary; and Temple University. Served pastorates in Darby, Pa., and White Plains, N.Y., before going to Tulsa, Okla. Has presented special sermon series on radio, WCBS and WABC, N.Y.C., WPEN and WCAU, Philadelphia. Has preached in Scotland (and attended the University of Edinburgh), Alaska, Puerto Rico, and Central America. Serving on Board of Trustees, University of Tulsa, and Board of Trustees, College of the Deaf, and State Human Relations Committee (appointed by Governor Bellmon). The services in Tulsa are televised regularly on KDTV and KVDD-TV.

Music by the choirs of Carmel (Glenside), Deep Run, Doylestown, Fox Chase, Grace (Horsesham), and Oak Lane Presbyterian Churches.

Presiding Minister, Rev. John A. Lampe, Glenside.

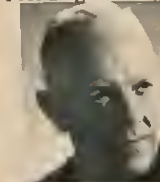


July 11th
THE REVEREND EDLER G. HAWKINS, D.D.
Moderator of the General Assembly of the United Presbyterian Church in the U.S.A. 1964-65

Founder of St. Augustine Presbyterian Church in New York City in 1938 and its pastor for 27 years. Moderator of the Presbytery of New York for two terms. Director of Presbyterian Progress Foundation, presently the chairman of its Long Range Planning Committee. Has served as a member of the Board of Christian Education, National Presbyterian Health and Welfare Association, Secretary of the Commission on Religion and Race, and speaker at all area meetings for NCUPM in 1964. Under the Division of Evangelism of the Board of National Missions he represented our church in preaching missions to Puerto Rico. As Vice-Moderator of the General Assembly he represented the United Presbyterian Church in the U.S.A. at the inauguration of the independent nation of Nigeria, and in a deputation to our mission in the Cameroun. Member of the Board of Directors, Union Theological Seminary, of which he is an alumnus.

Music by the choirs of Abington, Forest Grove, Ivyland, Langborne, Lambertville, Summit, and Warminster Presbyterian Churches.

Presiding Minister, Rev. J. Clyde Henry, Lambertville.



July 18th
THE REVEREND FREDERICK E. CHRISTIAN, D.D.
Minister, The Presbyterian Church, Westfield, N.J.

A native of England. Served pastorates in New York, Pennsylvania, Ohio and New Jersey. College and University Guest Preacher and Leader of Religious Emphasis programs at numerous colleges. Contributor to *Presbyterian Life*. Contributor to book, *Principles of Effective Speaking*, by Sanford and Yeager. Moderator of Presbytery for two terms, Vice-Moderator of Synod of New Jersey, Exchange Preacher to Great Britain 1956, founder of "The Angelus Hour" and winner of National Religious Award. Made three months' trip around the world in 1960 visiting mission stations, schools, etc. Name appears in "Who's Who in the East."

Music by the choirs of Holmesburg, Huntingdon Valley, Neshaminy, and Newtown Presbyterian Churches.

Presiding Minister, Rev. Robert Foulkes, Newtown.



July 25th
THE REVEREND ROBERT BEACH CUNNINGHAM, Th.M.

Director of Programs and Services for the Division of Evangelism, Board of National Missions, United Presbyterian Church, U.S.A.

Has held pastorates in N.J., Md., and last served at Bethany Temple Presbyterian Church of Philadelphia. Has had five years' experience as United Presbyterian evangelism representative. He now helps plan programs and special evangelism projects for the 3,210,000 member denomination and works in liaison with the town and country, urban church, and other units of the Board of National Missions concerned with missionary outreach in the United States and the West Indies. Has participated in preaching missions at military bases, in the atomic community of Richland, Washington, and in the West Indies.

Music by the choirs of the Bethesda, First Germantown, Lawndale, and Olivet-Ashbourne Presbyterian Churches.
Presiding Minister, Rev. Delbert P. Jorgensen, Lawndale.

Musical Director
Charles D. Conner

Organist
Lois S. Ruth

Baldwin Organ
Courtesy of Taylor Music Co., Inc.
312 North Easton Road, Willow Grove

A nursery is provided for children six and under.

In case of rain services will be held indoors.

Synod of Pennsylvania Ohio, June 16, 1965

Worship Service Mrs.
Russell Hutchison
Literature Presentation
"Pathways to Freedom".
Mrs. William Winch,
Sewing Secretary—Mrs.
W. D. Ogilvie
Fellowship Presentation—
Mrs. W. J. Buechling
Mrs. Warren Smith
"Learning through Con-
troversy" - Cleveland
Presbytery
Address: National Mis-
sions, Dr. Marion Morse,
Mora Valley Medical
Unit

- 2:00 P.M. Action groups "Where
are the Women?"
3:45 P.M. Joint meeting with Synod-
Report of Synodical Pres-
ident, Brown Chapel
7:15 P.M. Joint meeting with Synod
—Brown Chapel
Sermon by the Moderator
of General Assembly
9:00 P.M. Reception by Acting presi-
dent of Muskingum Col-
lege, William P. Miller,
honoring the New Mod-
erators and Mr. and Mrs.
Jacobs

Friday, June 18—

- 6:15 A.M. Morning Watch
8:00 A.M. Bible hour with Synod in
Brown Chapel
9:15 A.M. Synodical meets in John-
son Hall
Worship Service — Mrs.
Richard Howard
World Service Presenta-
tion—Mrs. S. J. Vellenga
Mrs. Robert Bishop
Report from Synod by
the new Moderator and
Dr. Richard Plummer
Installation of Officers,
Mrs. Russell Reeves
Address: "Mission — the
Christian's Calling", Mrs.
W. J. Blanchard
Adjournment

WEEK END SYNODICAL June 18-19-20

Friday, June 18 —

- 8:00 P.M. Synodical convenes in
Johnson Hall, Mrs. Ja-
cobs, presiding
Theme presentation —
Mrs. Melvin Oosting
Scripture and Prayer,
Mrs. E. H. Davis
Address: "Mission — the
Christian's Calling",
Mrs. W. J. Blanchard

Saturday, June 19—

- 9:00 A.M. Song Service in Johnson
Hall
Bible study — Miss Alma

Culton, Pikeville College
Departmental Presenta-
tions

- 1:30 P.M. Presentation: "Where are
the Women?"

Leaders:

Mrs. E. H. Davis
Miss Evelyn Fulton
Mrs. Oscar Jacobs
Mrs. Melvin Oosting

- 8:00 P.M. Song Service
Bible study, Miss Culton
Address: "Ecumenical
Encounters", Evelyn Ful-
ton and guests

Sunday, June 20—

- 9:00 A.M. Bible Study, Miss Culton
10:00 A.M. Sunday Morning Service
Scripture and Prayer,
Mrs. Martha Helfrey
Special Music
Sermon: Dr. Gordon
Jackson, Pittsburgh Semi-
nary
12:00 Noon—Luncheon and Adjourn-
ment

Synodical Speakers



THE REV.

SAMUEL H. MOFFETT, PH.D.
Seoul, Korea

The Rev. Samuel H. Moffett is
Commission Representative in Korea
for the Commission on Ecumenical
Mission and Relations of The United
Presbyterian Church in the U.S.A.
and is also on the faculty of the Theo-
logical Seminary of the Presbyterian
Church of Korea in Seoul. Founded in
1901, this is now the largest Protestant
seminary in all Asia. The present en-
rollment is over three hundred, and
more than seven hundred of its gradu-

ates are serving the Church in Korea.
Dr. Moffett is teaching the history of
Christian doctrine and is serving the
seminary in even more vital ways by
his warm personal relations with the
students.

THE REV. JOHN ELDER, D. D. and MRS. JOHN ELDER

The Rev. and Mrs. John Elder re-
tired in 1964 after forty-two years of
active service as Presbyterian mission-
aries in Iran. They are now living in
Waverly, Ohio.

Prior to Rev. Elder's retirement he
was secretary of the Interchurch Lit-
erature Committee in Teheran which
is responsible for the production, trans-
lation, and distribution of Christian
literature in Iran. Many of his books
have been translated into the Persian
language. Because there was so little
good literature for children, Dr. Elder
arranged for the translation of some
old-time American favorites, such as
"Little Women" and "Tom Sawyer".
When libraries throughout the coun-
try became aware that these transla-
tions were available, the Literature
Committee was almost swamped with
orders.

THE REV. ERNEST J. LEWIS

The Rev. Ernest Lewis is pastor of
the College Hill Presbyterian Church
in Cincinnati since 1962. Prior to this
date he served as Associate Pastor of
the First Presbyterian Church in Tulsa,
Oklahoma. He was the convocation
speaker for the Ohio Synod School in
1964. He is chairman of the Cincinnati
Presbytery Capital Funds Drive (Fifty-
Million Fund—General Assembly).

During World War II Rev. Lewis
served in the United States Marine
Corps.

MRS. WERNER J. BLANCHARD— DAYTON, OHIO

Mrs. Werner J. Blanchard will speak
on "Mission—The Christian's Calling"
at both the day and week-end Synodi-
cal. She has spent two years in the
Philippines on a Peace Corps assign-
ment, and in January of this year took
a first-hand look at the situation in
Vietnam. While teaching in the Philip-
pines she met Vu Ngoc Dai, a North
Vietnamese refugee who became her
foster son. It was with his assistance
that she visited Vietnam hamlets last
January to see how AID (the U.S.
supported Agency for International De-
velopment) economic and social pro-
grams were working. Mrs. Blanchard is
a member of the National Board of the
United Presbyterian Church in the
U.S.A.

June 1965



The Princeton Packet
June 23 1965
p. 22

Conference Slated On Mental Health

Second State Mental Planning Conference has been announced by the State Board of Institutions and Agencies June 28 and 29 at the Princeton Hotel. The conference is arranged by the New Jersey Association for Mental Health.

At the conference, proposals for five mental health service units throughout New Jersey will be presented and reviewed. These will be the first general plan developed for community based mental health resources for the state and will be based on the 21 county plan.

Speakers will in-

clude Lloyd B. Westcott, chairman of the Board of Control; Dr. Lloyd W. McCorkle, commissioner of the Department of Institutions and Agencies; Dr. V. Terrell Davis, director of the Division of Mental Health and Hospitals; Dr. Evelyn P. Ivey, director of the Office of Planning; Roderic L. O'Connor, president of the New Jersey Association for Mental Health.

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MOFFETT CITED FOR SERVICE

Dr. Samuel H. Moffett, 38 Alexander St., was cited for outstanding service as a scholar, educator and leader in the field of Christian Missions by Wheaton College during their June commencement.



Instructors, Mentors, Friends

By JoAnne Klein '84

Each spring for the last 27 years, Wheaton has honored two outstanding teachers, one from the ranks of instructor, assistant professor or associate professor, and one associate or full professor. Nominated by peers and members of the senior class, the two professors are selected by an anonymous faculty committee on the basis of their stimulating classroom teaching, effective student counseling, productive scholarship, and service to the College and larger academic community.

This year's Senior Teacher-of-the-Year is Dr. James Young, professor of speech and drama, and director of Wheaton's celebrated theater. The Junior Teacher-of-the-Year is Dr. James E. Plueddemann '65, MA '71, associate professor of educational ministries, and holder of the Rebecca R. Price and Lois and Mary LeBar Endowed Chair in Christian Education. It is with pride that we pay tribute to these particularly excellent teachers.

Jim Young looks for ways in which theater can push both the actors and the audience—ways in which “art has the same prerogatives as a sermon, such as disturbing the comfortable.” Once a year, Jim goes to New York. He stays there for a week or ten days, and does one thing (other than eat and sleep): he sees plays. He picks the theater bones of New York dry. He learns ways in which drama can be stretched to include more of life’s realities. Then he returns to Wheaton with new ideas for stretching our theater to express the concerns that the Holy Spirit is laying upon its members.

Dr. Young, who received his Ph.D. from the University of Michigan, taught at Asbury College, Taylor University, the University of Wisconsin at Madison, and the University of Massachusetts before he was enticed to Wheaton by Dr. Edwin Hollatz. He agreed to be a visiting professor for one quarter only, to help out in a pinch. That was 1973. Now, 14 years later, it is hard to imagine Wheaton without him. “I stayed because of the

students,” he says. “They’re committed, intelligent, and open. They don’t pursue learning for itself, but are searching for a deeper understanding of other human beings and a fuller relationship to the world in which they live.”

Jim is patient, available, and interested in each of his students. He spends a great deal of time outside of class with them, leading the theater workout group and directing plays. He prays for his students individually, and continues to bring their needs to God long after they’ve graduated.

What is the foremost quality he wishes to help students develop in themselves? “I want them to be open to and eager for the interpenetration of Christ and the Scriptures into the full textures of their lives. I want them to know that Christ and the Scriptures are not events, but states of being.”

Jim says he also tries to help each student create a space inside himself where he can find “the uniqueness of Christ’s image and gifts.” He notes that an easy pitfall is to use a student’s gifts and not nurture them. “It’s easy to raise performance over process,” he says. “The major witness of the theater is not that we do good work. Rather, it’s that we work Christianly as we work.” ●

“Nothing is as practical as good theory,” says Jim Plueddemann. “The mission field helped me to see that the least practical courses I took were the most practical.” Jim spent 13 years in Nigeria after graduating from Wheaton, and before returning to teach in 1980. He earned an M.A. from Wheaton and a Ph.D. from Michigan State during his furloughs.

While in Nigeria, Jim directed the Christian education program for a group of 1200 churches called the Evangelical Churches of Western Africa. Later, he was in charge of 21 theological schools.

He learned that the “nuts and bolts” classes he had taken simply did not apply to West African Christian education. Most of the people being taught there were first generation Christians, and badly needed the basic Bible teaching North American Christians take for granted. Similarly, Jim says, “practical” classes do not apply to the inner cities of the U.S., or even to the same church’s high school students one generation later. In his classes, Jim emphasizes philosophy and developmental psychology. His students learn generalizations about the nature of adolescence, which they can apply wherever they go. “I want to teach about ministry,” he says, “rather than show my students a bag of tricks.”

Jim is known as an encourager and a motivator. He enjoys watching his graduate students, many of whom come back to school after long years of ministry, become revived by interaction with ideas and classmates. Jim hopes that his graduate and undergraduate students will foster a “quiet revolution” in Christian education. He wants them to be humble and gracious, not harboring a knowing-all-the-answers attitude.

What is revolutionary about what he teaches? Jim explains that Christian education has often been perceived as a program to entertain young people, or as a way of investing them with knowledge. The “funnel and hose” metaphor describes the process: the minister of a church pours his sermons into a funnel, and the Christian educator’s task is to find the right size hose to siphon the knowledge into his students’ brains. Jim has rejected this assembly-line way of looking at education. He believes that knowledge is found within a person, not added on to her. “The purpose of Christian education,” he says, “is to encourage development in a human being.” Wheaton is fortunate to have such a teacher encouraging development in its students. ●



Steve Seaborn '87



Carla Virginia '82

James E. Plueddemann '65 M.A. '71



**An Investment in Healing
and Education in Korea**

1965 Birthday Objective
Women of the Church

The Needs Are Great at the Presbyterian Medical Center at Chunju, Korea



Divided Cribs Cause Cross-Infection
Obstetric Operating Room Needed



A Medical Center worthy of the name of Christ

The foremost purpose of this medical venture in Southwest Korea is to meet the needs of people. Last year 561 patients accepted Christ as saviour. The effectiveness of the evangelistic outreach depends unquestionably upon the quality of medical care offered and upon the spirit in which it is given. An adequate physical plant and sufficient equipment is a must.

Last year 25 Korean and American doctors labored to save the very ill in South Korea under crowded, intolerable conditions. The out-patient clinic is chaotic: daily, 150 or more patients must be seen in 6 examining rooms; there is no separate obstetric operative delivery room and critical obstetric emergencies must wait until the regular operating rooms are free. There is no pediatric ward—children, sometimes two to a bed, must be treated with adult male or female patients. Many charity patients fill the halls; there is no cafeteria, no lounge, no visitors' waiting room. The emergency room is inadequate, x-ray facilities overcrowded.

The Medical Center cannot continue in its present state and remain a Center for healing worthy of service in the name of Jesus, the Great Physician.



Nurses Must Be Trained
Patients Crowd Halls



Your Birthday Offering Can Help Relieve Suffering and even Save Lives



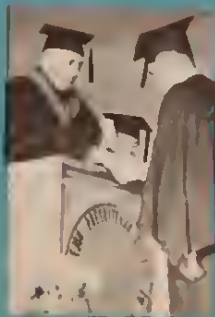
Taejon Presbyterian College **. . . an Unfinished Commitment**

Young people in poverty stricken Korea are eager for an education. The few colleges in South Korea are filled and overflowing. Just after the Korean War Taejon Presbyterian College was established and now enjoys an outstanding scholastic rating.

The aim of the college is to help students grow in their Christian faith as they grow in knowledge, and to relate the two to each other so that they can make powerful Christian witnesses wherever they are.

At present the college is accepting girls and charging only 50% of the regular tuition fee, which places a burden on the finances of the educational program. Even then girls are finding it difficult to pay the tuition.

While substantial progress has been made since 1954 in building up the college, funds are desperately needed to provide educational opportunities for worthy Korean students.



Cleric Backs U.S. Viet Nam Policy

By HAZEL BARNES

"I see no alternative to what the United States is doing in Viet Nam: Holding on agonizingly, trying not to escalate the war, but making very clear that we are not abandoning more of Asia to the Communists."

This statement was made here today by an American who has spent most of his life in the Far East, including two years teaching under the Communists, who arrested him for embezzlement, found him "guilty" and deported him as an undesirable citizen.

Dr. Samuel Hugh Moffett, born in Korea, where he now teaches at Presbyterian Theological Seminary in Seoul, is a speaker at the 27th annual cruise of the Mariners, couples' organization of the United Presbyterian denomination.

In an interview today, Dr. Moffett said he was riding a bus in Nanking, China, in 1950, when he overheard two Chinese Communist soldiers talking — one asked the other where he was

going and the answer was "Viet Nam."

"That was 1950," said Dr. Moffett. "The Chinese Communists have been looking that way for a long, long time."

He said he approves of the present State Department policy of trying hard for negotiations in Viet Nam, but from a position of strength, adding, "You don't negotiate with the Communists from a position of weakness."

The Communist situation in the Far East is very dangerous "with the Chinese Communists still expanding, but one of the most encouraging things is the break between China and the Soviet Union."

Whether the break continues "remains to be seen," Dr. Moffett said. "There's a big difference between Chinese and Russian Communists and I fear the Chinese infinitely more because they are more doctrinaire, more inflexible, more ruthless and potentially more powerful."

Taught at Schools

The 49-year-old missionary, son of missionary parents, the late Dr. and Mrs. Samuel A. Moffett, was in China from 1947 to 1951, teaching at Yenching University in Peking and Nanking Theological Seminary, two years of that period being spent under the Communists.

"They arrested me, charged me and found me guilty of embezzlement," Dr. Moffett said. "They said I had stolen \$1,000 from a Chinese church and used it to pay a spy ring in Nanking."

In reality, I was mission treasurer and I was giving the missionaries their salaries."

"The Communists, however, found me guilty and deported me as an undesirable alien, which actually was the best thing that could have happened to me."

In his address today at the Mariners' conference where he discussed "The Work of the Church in the World," Dr. Moffett said he was using some of the questions Communist students used to throw at him in China.

Query Posed

"What good is the church in the world?" they'd ask, then point to some of the things communism was doing or claiming to do in the field of land reform or the abolition of corruption, he said.

To such queries, Dr. Moffett said he would reply:

"My first answer had to be that the church is in the world, first, to serve God, not man. It is not to be the tool of any social order, whether it be capitalist or Communist. Its first task is to

point men to the truth and in its final form, that truth is Jesus Christ."

The second task of the church, he continued, "is to be useful, to serve. The church brought the eight-hour working day to America, but that is not why I am a Christian. The church brought modern medicine to Africa, it brought education to Europe and it brought modern agriculture to Asia."

"I'm proud of all this," I would tell the Chinese students, "but it is not why I am a Christian. I am a Christian because the church brought me to the truth in Jesus Christ. Communism could, conceivably, do all the other things, but I would still be a Christian because Communism does not have the truth."

Parents Visited

Dr. Moffett, one of five brothers, all in the Christian ministry, and his wife, Eileen, are visiting at Rockford with her parents, Mr. and Mrs. Glenn Flower.

They will sail Aug. 12 from San Francisco for Korea.



Dr. Samuel Moffett

Seoul Official Will Be Guest for Mariners

Dr. Samuel H. Moffett, professor at Presbyterian Theological Seminary in Seoul, Korea, which was founded by his father, will be a keynote speaker at the United Presbyterian Mariners cruise next week on the Whitworth College campus.

Dr. Moffett, born in Korea, had his early education there. He has his bachelor of arts degree from Wheaton College, his bachelor of divinity degree from Princeton Theological Seminary and his doctorate from Yale. He now is professor of Historical Theology at the seminary in Korea.



Dr. Samuel Moffett

Seminary Founded

His father, Dr. Samuel A. Moffett, first went to Korea as a missionary in 1889 and then in 1901 founded the seminary, largest Presbyterian seminary in Asia.

The son was a missionary to China from 1947 to 1951, then taught at Princeton from 1951 to 1953, after which he served as personnel secretary for the Presbyterian Board of Foreign Missions in New York, returning to Korea in 1955.

He and his wife, the former Eileen Flower of Rockford, Wash., are visiting with her parents, Mr. and Mrs. Glenn Flower, Rockford. Mrs. Moffett was a missionary in Lebanon for a year prior to their marriage in 1956.

Dr. Moffett speaks Thursday morning.

May 2, 1965

Missionary Says South Korea Is Becoming Politically Stable

By CHARLES M. BUNCE
Church Editor
of The Post-Dispatch

There is more evidence of political and economic stability in South Korea now than any other time in the last four years, the Rev. Samuel H. Moffett, professor at the Presbyterian Theological Seminary, Seoul, Korea, told a reporter this week.

"Despite frequent demonstrations, there is growing political stability, and despite much poverty, there is an expanding economy because of the increase in exports and their dollar value," the Rev. Dr. Moffett said.

The missionary, here for a World Missions conference at Memorial Presbyterian Church, has lived in Korea most of his life. He was born there, of missionary parents, and went to school there until he was graduated from high school. After doing his college and seminary work in the United States, and a four-year mission assignment in China, the Rev. Dr. Moffett returned to Korea in 1955, and has been there since.

Plans to Return

He and his wife, who teaches English and Christian education at the Seoul seminary, are on home assignment from the Presbyterian Commission on Ecumenical Missions this year, and will return to Seoul in August.

Commenting on the situation in Viet Nam, the Rev. Dr. Moffett said, "As one who lives in South Korea, I am very apprehensive about the Viet Nam crisis. I dread an escalation of the war, but what I fear most is that the United States might abandon South Viet Nam to guerrilla action by the Communists."

"If the Communists should take over South Viet Nam, they will take over South Korea, and eventually, all of southeast Asia. Whatever the risks, we must not abandon them, and therefore I must reluctantly say that I approve of the present American policy," the missionary said.

Asked what he thinks of suggestions that the war be ended by negotiations, the Rev. Dr. Moffett said, "Eventually we must negotiate, but not before we have convinced the Communist leaders that we mean business, and will stand by South



The Rev. S. H. Moffett

Viet Nam. My own experience with the Communists in China convinces me that strength is the only thing they understand."

There is an amazing opportunity for Christian missions in South Korea today, the educator said. "Eighty per cent of the population professes no religion at all, and they are hungry for a faith to fill the void."

Buddhists and Confucianists have been losing ground recently, the Rev. Dr. Moffett said, and Christians are now the largest numerical group in the country. Of the denominations working in South Korea, the Presbyterians are the largest, Roman Catholics second, and Methodists third. There are about 1,500,000 Protestants and 500,000 Catholics in South Korea today.

"Relations between Catholics and Protestants have improved splendidly since Vatican Council II, and we are now actively co-operating in relief and rehabilitation work, and in other areas," the Rev. Dr. Moffett said.

The missionary will be the principal speaker in a final session of the five-day missions conference, at 7:30 p.m. today at Memorial Presbyterian Church, 201 South Skinner boulevard.

TSHOMBWE GETS EX OF ITS K

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ENROUTE YOKOHAMA
ECONOMY CLASS

AUGUST 22, 1965
MAIN LOUNGE

INTERDENOMINATIONAL
SERVICE

10:30 A.M.

* * * * *

Conducted by

Dr. Samuel H. Moffett

* * * * *

Pianist

Mr. Ed Taylor

PRELUDE

CALL TO WORSHIP

INVOCATION

HYMN "O Worship the King" NO. 2

RESPONSIVE READING: Selection 62 PAGE 577

HYMN "Dear Lord and Father of Mankind" NO. 302

SCRIPTURE READING: JOHN 18 : 33 - 37

PRAYER

OFFERING:

HYMN "He Leadeth Me" NO. 106

MESSAGE: "What are Christians For?"
Dr. Samuel H. Moffett

CLOSING HYMN "When I Survey the Wondrous Cross"
NO. 152

BENEDICTION

* * * * *

REAPPRAISAL OF REVOLUTION

Mission leaders are taking a long second look at the "revolution in missions" of the last two decades.

There is no doubt that the revolution was necessary. It carried us from "foreign missions" to "world mission", and from "mission stations" to "the younger churches". It was a third stage in missions, beyond the first, paternalism, and beyond the second, cooperation. The third and revolutionary step was integration.

An Indian churchman described it thus: "full recognition of the younger churches as churches, and that the help of the older churches must be put at their disposal to be used as they see fit."

Today's reappraisal accepts whole-heartedly the first half of that statement, but is asking some searching questions about the second half. It no longer receives uncritically the flat declaration that outside aid "must" be given, or that, when given, it is to be used "as the younger churches see fit". It is trying to winnow out what was impatient nationalism in the revolution.

Fifteen years' experience has revealed that when the revolution sinks to the level of no-strings-attached subsidization it does not strengthen the younger church; it only destroys its integrity. In one country the church's entire central administrative structure was discovered to be 90% supported from America. In another, rural pastors' salaries were all being paid from foreign funds. In both cases the sense of accountability to their own people was destroyed.

Presbyterian Outlook - 2 2 2 2 2 2 2 2

Emerging from the reappraisal is a fourth stage in mission: partnership. In Korea the new realism in mission takes the form of "contractual partnership". A Mutual Agreement voluntarily entered into by four free churches--Korean, Australian, "Southern" and United Presbyterian--spells out the shape of a united, responsible approach to the evangelization of Korea.

Paternalism abused responsibility; cooperation divided it; integration abdicated it. But Partnership shares it in Christ.

- 30 -

Samuel Hugh Moffett
Presbyterian Theological Seminary
Seoul, Korea
Nov. 11, 1965

Letter mail: Sam Moffett
Presbyterian Mission
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Seoul, Korea

The Presbyterian Outlook

Continuing The Presbyterian Tribune
Serving the Presbyterian Churches.
U.S., and U. P., USA

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EDITORIAL

A Prepared City

It is no accident that the immediate response of the Charlotte, N. C., community to the bombing of the homes of four Negro leaders followed the pattern it did. This kind of behavior is not suddenly improvised. Rather, it is the result of careful preparation and conditioning.

Led by a strong mayor, the city has engaged in step-by-step undertakings, with the support of the ablest men in Charlotte, to establish fair and neighborly processes for the benefit of the total community. The mayor's Community Relations Committee, composed of highly regarded citizens, has nearly always been at the point of need before difficulties had a chance to arise. Businessmen and fine newspapers have insisted that evasive solutions are no solutions at all. When the blow fell they had well-established channels of communication and the structures of a responsive community that were instantly available.

As soon as the dust of the explosions had cleared, leading citizens were making their way to the homes of the fam-

ilies which had suffered the loss, to stand with them in support—and the whole community knew they were there. An appeal to rebuild and repair brought such a response from the building trades that volunteer workmen got in each other's way in their desire to help. *The Charlotte Observer* initiated a fund to provide reward money to apprehend the criminals in this or any future incident. Another fund was established to repair the damaged homes, with any surplus to go to Mayor Brookshire's Community Relations Committee. Meanwhile, all possible police forces were at work, with the insistence of the community that the perpetrators of the crime are to be found and brought to trial.

As the mayor told *THE OUTLOOK*, Charlotte is concerned to make it clear at all times that the majority of its people will not permit a few individuals to destroy the good record which had been established in this regard.

Towns and cities make this kind of solid and substantial response only through long and patient preparation.

Those who have ears to hear . . .

Reformation and Renewal

When the leaders of the Reformation undertook to reform the church according to the Word of God they discovered a principle of continuing validity in the life of the church. No one reformation could possibly rid the church of all customs and practices that hinder the advancement of the gospel, for customs and practices alien to the church's spiritual health come to flower in every age.

For a long time we Protestants were under the impression that the Roman Catholic Church alone stood in need of reformation. Now it has become very clear to us that the principle invoked by the reformers in the sixteenth century applies to Protestants as well as to the Church of Rome.

Some institutional forms are necessary for the embodiment of Christian faith, but institutionalism can easily develop with the passing of the years. When this takes place the institution becomes an end instead of a means and absorbs loyalty that should be given to Christ for the extension of his gospel in the world.

Confessional statements which spoke the living Word of God to one generation may become inadequate to convey God's message to a different age. Strangely enough, leaders of the Church of Rome seem to be more aware of this than many Protestants. The gospel does not change, but the language and the thought forms through which it is effectively communicated do change.

Formalism, legalism, traditionalism, sectarianism and the partisan spirit are evils that have continually afflicted the church. Factions, jealousies and need-

less controversies hinder the gospel's progress today as in the past.

Wanted, then, a new reformation of the church in accordance with the Word. Judgment should begin at God's house and repentance is in order for God's people in every land. When we as God's people realize our need of reformation and seek it with our whole heart, God's Holy Spirit is ready to guide us beyond reformation to the church's renewal.—MARION A. BOGGS.

Reappraisal of Revolution

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Paternalism abused responsibility; cooperation divided it; integration abdicated it. But partnership shares it in Christ.—SAMUEL HUGH MOFFETT.

An *Outlook* associate editor, Dr. Moffett is a widely known missionary and author, serving on the faculty of the Presbyterian Theological Seminary in Seoul, Korea.

We invite you

Wheaton College Distinguished Service to the World Alumni Award

Each year the Wheaton College Alumni Association bestows an award that recognizes individuals who have made outstanding contributions to our world. Since 1953, 75 men and women have been acknowledged, people who have integrated Christian faith with a vocation of service in many diverse areas—science, education, medicine, business, journalism, and missions. The alumni association is seeking nominations for the award.

If you wish to nominate an alumnus or alumna, please send *complete biographical information* about the nominee, including reasons you believe this person is worthy of the award, and names and addresses of two other people whom we can contact as references.

- | | | | |
|--------|--|------|---------------------------------------|
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| 1964 | Dr. Lawrence H. Andreson '35 | 1986 | Rev. Henry W. Coray '26 |
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DISTINGUISHED SERVICE TO SOCIETY AWARD

by Rushmore Gifford
1965

THE KOREAN AND VIETNAMESE WARS

It is tempting to stress the parallel between the Korean War of the 1950s and the Vietnam War of the 1960s.

Both countries were only recently freed from colonialism. Neither managed to recover its complete national identity. Both were helplessly drawn into a larger world conflict. Both were torn in two and divided; and after division, both went to war, north against south. Both countries are on the vulnerable fringe of massive, mainland Communist China. In both countries the United States found itself irrevocably involved almost before it knew what was happening.

Both wars were unpopular, but both, I believe, were necessary.

The differences however, are just as significant.

In Korea the colonialist enemy was Asiatic and the liberator was American and white. In Vietnam it was just the opposite. In Korea the national hero of independence, Syngman Rhee, was a Protestant Christian. In Vietnam the hero was a communist, Ho Chi-minh. In Korea communist aggression was direct and unmistakable. In Vietnam it was masked by infiltration and underground terrorism. In Korea the United States entered with United Nations support. In Vietnam its military action is actively backed only by South Korea, the Philippines and Australia.

The other significant difference concerns the motivation that motivated the United States. Vietnam Indochina is a

re: Viet. - 4 2 2 2 2 4

tiny, introverted enclave, is placed in the line of the rest of the whole. In Korea, Protestantism is probably the largest organized religious force in the country.

It would be foolish to try to claim that the secret of Korea's progress toward democracy is the spreading power of Protestant Christianity in its life and culture whereas in that neighbor's instability is simply due to the lack of Protestant influence. Nevertheless the contrast does reinforce the suggestion that democracy does indeed thrive best on a Protestant foundation, where Christian faith gives direction and purpose, while separation of church and state guards against politico-religious factionalism or tyranny.

The sad fact remains that main-line Protestantism has passed Vietnam. It is quite possible that we are now paying dearly for that missed opportunity in world mission.

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Samuel Hugh Moffett
United Presbyterian Mission
410 San Francisco 9/301

Seoul, Korea
August 16, 1966

Cleric Backs U.S. Viet Nam Policy

By HAZEL BARNES

"I see no alternative to what the United States is doing in Viet Nam: Holding on agonizingly, trying not to escalate the war, but making very clear that we are not abandoning more of Asia to the Communists."

This statement was made here today by an American who has spent most of his life in the Far East, including two years teaching under the Communists, who arrested him for embezzlement, found him "guilty" and deported him as an undesirable citizen.



Dr. Samuel Moffett

Dr. Samuel Hugh Moffett, born in Korea, where he now teaches at Presbyterian Theological Seminary in Seoul, is a speaker at the 27th annual cruise of the Mariners' couples' organization of the United Presbyterian denomination.

In an interview today, Dr. Moffett said he was riding a bus in Nanking, China, in 1950, when he overheard two Chinese Communist soldiers talking — one asked the other where he was

going and the answer was "Viet Nam."

"That was 1950," said Dr. Moffett. "The Chinese Communists have been looking that way for a long, long time."

He said he approves of the present State Department policy of trying hard for negotiations in Viet Nam, but from a position of strength, adding, "You don't negotiate with the Communists from a position of weakness."

The Communist situation in the Far East is very dangerous "with the Chinese Communists still expanding, but one of the most encouraging things is the break between China and the Soviet Union."

Whether the break continues "remains to be seen," Dr. Moffett said. "There's a big difference between Chinese and Russian Communists and I fear the Chinese infinitely more because they are more doctrinaire, more inflexible, more ruthless and potentially more powerful."

Taught at Schools

The 49-year-old missionary, son of missionary parents, the late Dr. and Mrs. Samuel A. Moffett, was in China from 1947 to 1951, teaching at Yenching University in Peking and Nanking Theological Seminary, two years of that period being spent under the Communists.

"They arrested me, charged me and found me guilty of embezzlement," Dr. Moffett said. "They said I had stolen \$1,000 from a Chinese church and used it to pay a spy ring in Nanking."

In reality, I was mission treasurer and I was giving the missionaries their salaries.

"The Communists, however, found me guilty and deported me as an undesirable alien, which actually was the best thing that could have happened to me."

In his address today at the Mariners' conference where he discussed "The Work of the Church in the World," Dr. Moffett said he was using some of the questions Communist students used to throw at him in China.

Query Posed

"What good is the church in the world?" they'd ask, then point to some of the things communism was doing or claiming to do in the field of land reform or the abolition of corruption, he said.

To such queries, Dr. Moffett said he would reply:

"My first answer had to be that the church is in the world, first, to serve God, not man. It is not to be the tool of any social order, whether it be capitalist or Communist. Its first task is to

point men to the truth and, in its final form, that truth is Jesus Christ."

The second task of the church, he continued, "is to be useful, to serve. The church brought the eight-hour working day to America, but that is not why I am a Christian. The church brought modern medicine to Africa, it brought education to Europe and it brought modern agriculture to Asia."

"I'm proud of all this," I would tell the Chinese students, "but it is not why I am a Christian. I am a Christian because the church brought me to the truth in Jesus Christ. Communism could, conceivably, do all the other things, but I would still be a Christian because Communism does not have the truth."

Parents Visited

Dr. Moffett, one of five brothers, all in the Christian ministry, and his wife, Eileen, are visiting at Rockford with her parents, Mr. and Mrs. Glenn Flower.

They will sail Aug. 12 from San Francisco for Korea.

2 Immunization Clinics Planned

There will be only two immunization periods at county area health centers next week, Dr. E. O. Ploeger, Spokane County health officer, said today.

Both are scheduled for Thursday, one at Fire Station 5, at N720 Sullivan Road, and the other at Airway Heights Pre-School Center.

Salk vaccine for polio is available for infants, children and adults; diphtheria-whooping cough-tetanus for children from six months to three years of age; diphtheria-tetanus for children four years and over, and boosters for those of high school age and for adults.

Sabin oral polio punch will be available for infants beginning at three months of age and for pre-school children.

School Readies for Applicants

New students at Medical Lake High School should register Aug. 30, 31 or Sept. 1, James Van Matre, principal, said today.

The school office now is open from 8 to 4:30, he said. New students are welcome to come in before the scheduled registration dates if they wish to do so, he added.

Rail Ties Stolen

Theft of 65 used railroad ties from Dillings Wrecking Yard on North Market was reported to the Sheriff's Office yesterday by Jack Hessel, E433 Sprague.

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NORTHTOWN SHOPPING CENTER

Aug 5, 1965

MINUTES OF THE MEETING OF THE COUNCIL OF THE
ROYAL ASIATIC SOCIETY, KOREA BRANCH

December 15, 1965

The Council of the Royal Asiatic Society met for dinner and for its regular December meeting at the residence of Ambassador and Mrs. Roger Chambard on 15 December, 1965. Present were Mr. Robert Kinnay, its new president, Ambassador Roger Chambard, Dr. Hahn Pyong-chun, Ambassador Franz Ferring, Mr. Yi Ku, Dr. Paul Crane, Dr. Lea Mr. G. Buchanan Chalmers, Dr. Kannath Buncs, Mr. Benjamin Waeme, Mr. Carl Miller, Mr. and Dr. Samuel Moffett.

The minutes of the preceding meeting were read and approved.

The treasurer reported a paper balance of 566,285 won, but an actual balance of 634,296. The difference is due to the unexpected discovery of a small surplus. He also reported that three new members have been received into the Society since the last meeting.

Commenting on the criticism voiced at the annual meeting, he noted that the treasurer's books are open in the office for all to see. Income is all reported, and expenditures entered as receipted. A financial report will be made available to the membership in the near future. The treasurer closed his report by asking for an audit of the books.

It was moved and seconded that the Council append to the financial report a word of appreciation for Mr. Millar's tireless and unremunerated services on behalf of the Society. Passed.

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The president reviewed tentative plans for future meetings.

- Jan. 12 Mr. Yi Ku and Mr. Lee Kyung-Mo on Korean Architecture.
Jan. 26 Dr. Kenneth Bunce on some area in Southeast Asia.
Feb. 9 Dr. Paul Crane on Korean Attitudes and Characteristics.
Feb. 23 Mr. Kim Chun-Yop on North Korea.
Mar. Dr. Allen Clark on Seoul City.

It was reported that the next volume of the Transactions (Vol. 42) is nearing the final stages of printing. Plates for illustrations have been received from Mr. Gompertz. Articles are also in hand for Vol. 43 of the Transactions. Dr. Crane volunteered the help of Mrs. Crane in proof-reading.

Mr. Kinney suggested a reorganization of the Council in sub-committees in which Council members would assume special responsibilities for different areas of Council ^{activities} responsibilities, such as (1) Transactions, (2) Program, (3) Tours, (4) Membership, (5) Books, etc. The members present were asked to indicate their preferences in such an allocation of responsibilities.

A request for Society sponsorship of Winter Ski Tours was reported. The president was authorized to inform Mr. Ladenberg that regular weekly ski tours would be beyond the scope of the Society's appropriate cultural activities. The opinion was expressed however, that a ski trip combined with a visit to important temple sites in the area might be arranged.

A discussion of membership problems raised the question of

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the disproportionate attendance at meetings by non-members. It was suggested that this should be referred to the Membership sub-committee when it is formed.

The meeting adjourned with an expression of thanks to Ambassador and Mrs. Chamberd for their gracious hospitality. The next meeting of the Council will be on January 19, the place to be announced.

Respectfully submitted,

Samuel H. Moffett
Recording Secretary.